

Religious Education

for

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Rethinking the Tasks of the Church

The December Issue of RELIGIOUS EDUCATION

Civilization is moving more rapidly than ever before. Complex and involved situations are arising in the lives of individuals and of society which are difficult to meet. There are questions of social and personal injustices, of maladjustments, of crime, of uncontrolled industry, of changing sex and family mores, of education, of prohibition—these and a score of other problems—which are profoundly disconcerting, to say the least.

Authorities which formerly controlled conduct are weakened. The Bible, the church, the law, the moral codes, do not wield the authority they used to have. A new morality is in process of evolution, but we cannot be certain when or how it may crystallize. There are persons who say that the church should meet the situation, but is not doing so. Certainly the church must project its program of action, direct and indirect, in such fashion as will more adequately face the issues involved.

Most Christian churches are trying to

base their programs and philosophy on the religion of the New Testament, particularly on the teachings of Jesus. At the same time, they are attempting to re-interpret religion in terms of more recently appearing social demands and pressures, as well as upon newer scientific and philosophical bases, and are planning their direct work in accord with more modern educational theories and methods. In the field of social action they work by indirection—some would say ineffectively.

In the December Journal, the Editorial Committee has planned a series of papers designed to help the church rethink its task. The Committee first secured five papers diagnosing the typical new situations which the church of the future must face. These were submitted to specialists in the work of the church, who were asked, in the light of these statements of fact, to "Rethink the Tasks of the Church." The papers cover the following problems:

- Rethinking the Conception of God.
- Rethinking the Function of Worship.
- Rethinking the Religious Task of Parents.
- Rethinking the Youth Program of the Church.
- Rethinking the Church's Relation to College Students.
- Rethinking the Relation of the Church to Industry.
- Rethinking the Church's Educational Purpose.
- Rethinking the Church's Program as Religious Education.
- Rethinking the Function of Preaching.
- Rethinking Denominations.
- Rethinking the Task of Home Missions.
- Rethinking the Task of Foreign Missions.
- Rethinking the Church in Terms of Community Demands.

EDITORIALS

CHARACTER EDUCATION A COMMUNITY RESPONSIBILITY

THE SELECTION of the problem, *Character Education a Community Responsibility*, as the issue for the 1929 convention of the Religious Education Association, was neither an accident nor a stroke of opportunism.

Character education is one of the most debated issues in present American educational circles. It has become a slogan for the layman and an intellectual football for the administrator and curriculum maker. With all this, however, there is little agreement as to what character education is or just where the responsibility for its production rests. Where there is so much smoke there must be some fire. It was not the popularity of the problem but an interest in clearing away the smoke and revealing its cause that led to adoption of this problem for the convention.

On the functional side, the problem rests on two rather widely accepted assumptions: first, that character is of major importance in any educational program, second, that the total community is responsible for the quality of the product. Regardless of the validity of either of these assumptions, they are profoundly affecting current educational procedure.

Character education, if judged by books that have been written, space occupied in the religious and secular press, interest manifested by persons participating in various civic and religious discussion groups, the establishment of character education chairs and courses in most colleges and universities, large sums allotted for the scientific study of char-

acter, the number of tests developed to discover the results of character education, the popularity of courses dealing with the problem, the popular concern many business and professional men have manifested for moral conduct, the time and importance given to the problem in leading national educational agencies—if judged by these criteria, character education has eclipsed other educational problems for the year.

Many national organizations such as public schools, boy scouts, child welfare societies, and the like, have given all or large part of their national conferences to the subject. The Chicago Association for Child Study and Parent Education—a case in point—gave its entire 1928 conference to the problem of character development.*

Along with this unusual insistence upon the importance of character has been the tendency to fix responsibility for its development upon the total community—all its institutions. There are many evidences that this responsibility has been largely accepted. Where is there a community with soul so dead as not to burst forth in pride over its Lindberghs or to be greatly chagrined by its Loeb and Hickmans? Rotary and other clubs herald far and wide the accomplishments of the successful. With less gusto, but with a considerable sense of responsibility, bad people are considered a product of the total situation. Psychiatric units, juvenile courts and clinics sym-

*See *Building Character*, just published by the University of Chicago Press.

bolize a sense of community responsibility. Furthermore, communities that prohibited formal religious instruction in public schools and were satisfied with lesson learning procedures have now set morally responsible citizenship as the major responsibility of the educational procedure. Schools, churches, and other agencies are being held responsible for the moral tone of the community. In many places a teacher or minister who is not "community spirited" and who will not share in the total community process, cannot secure a position. There is much to be done, but the shift is toward responsibility for the moral quality of citizenship.

Progress, up to the present time, has been greatly hindered because of inadequate knowledge and unscientific methods. Enthusiasm wrongly directly has often deterred rather than enhanced. One has only to recall spectacular fights made against bootleggers, commercialized recreation, and vice, to see the futility of "cleaning up the town" and making the citizens good by legislation unsupported by a continuous education.

Community studies neither educated the community for which they were supposed to be made nor furnished a body of reliable scientific data. The primary purpose was to "expose." Their inadequacy led to skepticism on the part of layman and educator alike.

Steiner, Park, and others have greatly improved methods in social research. Steiner's recent book, *The American Community in Action*, is an illustration of one approach. The modern student's purpose is not to "expose" but, by the use of the best methods and techniques known, to create a fund of reliable data that will indicate the nature of the social phenomena with which the educator must deal. It is assumed that it is better to know a great deal about the community—the people, the institutions, the traditions, the interests—before attempting to

reform or to educate for character. A knowledge of the "total community situation," it is assumed, would enable the educator to predict movements rather than to drift blindly with social currents or emphasize moral codes and taboos that no longer have meaning to this generation.

What we have discovered about the community in action indicates a need for a new type of philosophy and organization for the realization of educational goals. It is patent that, in order to realize our purposes, we need such cooperation, correlation, and organization of our forces as to take in the total need. Community organization for character education must be a progressive process.

Despite the gestures toward elimination of overlapping and competition among religious educational agencies, there is, in practice, a serious problem here. The piling up of activities has almost driven ministers, public school teachers, and other such leaders to distraction, and has endangered the morale of the community. There is still little agreement as to what character education really is or how to organize to realize it. It is generally recognized that the community has a responsibility, but just how that responsibility can mutually be shared by the agencies within the community is still vague. There are many who think that "character" and "religious education" and just plain "education" are different things; others that essentially real education contains the best in all three conceptions. Some think that character education is little more than orientation in the present customs and conventions—the conservation of the faith of our fathers; others that it has an element of conservation, but is more powerful than codes and habits; that it is scientific training for self and community criticism; that it is ability in self direction, and a disposition to respect the personality of

others. Only a growing character is adequate to a changing world.

These are the problems. The Religious Education Association does not believe that the Des Moines Convention can

solve them. By placing all cards on the table, and facing the issues involved, the convention should make a real contribution toward their solution.

J. M. Artman and J. A. Jacobs.

THE CONTROL OF CONFLICTS VERSUS THE CONFLICT OF CONTROLS

GOETHE'S SAYING that "talent is formed in solitude but character in the stream of the world"; the bitter testimony of disillusioned youth that "some things can be learned only through experience"; Adam and Eve in the garden, and Cain and Abel on the farm—all bear witness to the fact that conflict is no small item in character formation. He would be anything but a hardy guide who would have it otherwise. But conflict may issue in two ways. The undirected conflict within four walls becomes a row; when it breaks all bounds the world war follows. On the other hand, where there is wise control, where there is "the true social group," conflicts become an educational stimulus to all.

Now the three major control groups during the formative period of the child's life are the home, the school, and, potentially at least, the church. Each of them ought to be educational in kind, and, like the range lights of a tortuous channel, work with the others steadily and strong to pilot the child in his character formation, on the stream of the world. Education has its perfect work when home and school and church furnish a balanced control in the conflicts of life.

But tragedy creeps into the picture when the range lights grow dim and flicker out through indifference, or when they slip their moorings and are driven by conflicts within themselves or between

them athwart the dangers from which they are supposed to be a protection.

A frequent pattern of this conflict of character controls is seen between the home and the church. It is not uncommon, particularly in the city, to find situations where a large majority of the pupils come from homes whose parents have no other church contacts than those which grow out of attendance of the children upon church schools. As a general proposition the fathers and mothers "believe in the Sunday school," but their faith stops there. The little girl comes from kindergarten all aglow with the story of the Heavenly Father, but there is no light at home to match it; the boy in the second grade is loyal to his church and wants to be on time at his church school, but a belated breakfast makes him tardy and his idealism is dulled; the high school lad is sensitive to the gospel of living together according to the Jesus way, but when he gets home he goes to his room to be alone, for life in the family confuses rather than aids in the conflict.

" . . . Oh! 'Tis hard.
To learn you have a Father up in Heaven
By gathering certain sense of being on earth
Still worse than orphaned; 'tis too heavy a
grief
The having to thank God for such a joy."

How far these conflicts of control reach, every religious teacher and many a parent know to their sorrow.

But the pity of all this is the fact that those who are supposed to be educators have looked upon these control conflicts as inevitable and let them go at that. For had not William James told us long ago that the adult is half Bourbon and cannot learn anything more? And so we have given all our attention to the children and let the elders go hang, forgetful of the fact that these very adults are always several jumps ahead of the schoolmen in forming the character of the youth. By and large, the teacher in the church school has been playing a losing game wherever he has been a party in the conflict of controls between parent and school.

But a sounder pedagogy than that of the Harvard sage is telling us of the possibilities of adult education. Habits may "be formed which are more intelligent,

more sensitively percipient, more informed to foresight, more aware of what they are about, more direct and sincere, more flexibly responsive than those now current," even in the life of the mature person. This new note is piping the forces for religious education to a lot of hard work. It is a long row and the soil may be stubborn but the man who has put his hand to the plow in helping "to secure sounder knowledge, truer idealism, a firmer self control for the fathers and mothers of the coming generation" dare not look back from his responsibility to those who are even now parents. Only thus shall he "turn the heart of the fathers to the children, and the heart of the children to their fathers; lest Jehovah come and smite the earth with a curse."

Frank G. Ward.

THE CHURCH AND THE RETURNING COLLEGE GRADUATE

THE CHURCH should be classed among the *gastropods*. The amoeba and the gastropod are simple organisms that may be said to walk upon their stomachs. In order to live they must surround, absorb, and digest all food values with which they come into contact. Like them the church is an organism whose function is to surround, absorb, and transform all sorts and conditions of men. It must transform the basic material of human life into its own living tissue, and again put the new tissue to work in the same transforming process. But if the church is to live and transform its environment, it must also, like all other living things, adapt itself measurably to that environment.

To carry the figure one step further, too many churches are like resting spores. They have the elements of life within

them. They are alive—that is all that can be said of them. Possibly if the conditions can be made right, they may burst into fresh activity. But at present their chief function seems to be to keep alive and, if possible, preserve the *status quo*.

In this connection we are thinking of the young men and women who are pouring out of our schools and colleges, in relation to these sporogenous churches. Nominally and traditionally, the people who are within the church want the young people also in the church. They want their names written on the church rolls. They want them to fill the pews on Sunday morning. Actually many churches are so constituted that their young people returning from school and college do not find in them a congenial environment, nor the answer to their

particular needs. In all too few cases has any serious attempt been made to understand why these returning graduates, whose energy and initiative is essential to the continuance of the church, do not return to its fold.

There are churches which are hives of activity for young people. The writer recently visited one such. It is a beautiful old building, hidden away on a back lane, among the shops and factories of a great industrial city. Instead of selling this valuable property for industry, a young pastor undertook to revive it as a church. It has been completely renovated both spiritually and physically. Dozens of young technical men from the nearby industries, college graduates, for the most part electrical and mechanical engineers, comprise the working force of this church. They are the officers and teachers of the Sunday school, they fill the official boards of elders, deacons, and trustees (if that is what they happen to be called in that particular church), they sing in the choir, they go out and bring in their friends and neighbors, and, incidentally, they sit in the pews on Sunday morning.

It is not the province of the writer to tell how this was accomplished (though privately he would whisper his suspicion that it was brought about mainly by asking them to do it). But we would point out that the ability thus to absorb and use young college graduates does not depend entirely on the theology of the given church, whether it be liberal or conservative. Rather, it seems to be a matter of the religious vitality and social attitude of a few of its leaders. We know many liberal churches, and many conservative churches, that lack this *élan vital*; we know a few of each that have it. And we notice that the leaders of those which have it love their young people for their own sake, not for the number of noses they will count on Sunday morning, and

they give these young men and women active responsibilities in the conduct and policies of the church.

We would suggest that there is no one simple solution or cure-all for this difficulty which so many churches face. But there is one method of attacking the problem, which will be generally if not universally effective. That method is—get the facts, and act upon them when they have been secured.

One church in a college town is tackling the problem in this way. A young college graduate who was active in the Chamber of Commerce and Rotary, but not a regular church attendant, was recently elected to the presidency of the church men's club. Under his leadership, several groups of young men have been set to work to study the community and its needs in relation to the church. In particular, they are studying the supply of children and conducting two controlled experiments, one of opening a branch Sunday school, the other of providing transportation to bring in the children from a similar district to the main Sunday school.

In this same church a young woman, recently out of college, has undertaken to lead in a survey of the Sunday school and educational work of the church—the pupils past and present, the teachers, the curriculum, the plant and equipment, the message and motivation, the product, and its gearing into the grown life of the church. Such a study brings at once a new atmosphere into a church, and puts a number of young college people on the active service list.

In this same church again, instead of the usual type of discussional meeting on Sunday evenings, the young people have organized themselves to study, and to formulate in concise written form, the message of Christianity for this present generation. Different groups have undertaken different phases of the question.

One is dealing with ethics and everyday conduct; another with worship, the church, and organized religion; another with the great "why"—the philosophy of religion; and a fourth with its social and international phases. They, too, are trying to get the facts. The getting of the

facts will be valuable; the byproduct of their common interest, worship, and study together is proving even more valuable. Needless to say, such a church has ceased to be a resting spore. Its energy is vital, and it is drawing in many young people.

Hugh Moran.

THE MINISTER'S FUNDAMENTAL TASK

THE FIRST and foremost task of the minister is not to preach, nor to conduct the ritual, nor to do pastoral calling. All of these things are very essential. But *his fundamental responsibility is the education of every member of his congregation for leadership and service.* Every member can serve. Most of them could become leaders in some sphere, if they were taught and inspired.

Every community, large or small, has latent leadership. No leadership department of any denomination can stir these latent capacities to action. It can only be done through the local church, and the pastor holds the key to this most sacred service. If he neglects this task, he fails. The task is so stupendous that no one human being can do it alone. However, some individual must see that it is done, and this is the duty of the pastor.

An old proverb says: "If you want a thing done well, do it yourself." I would state the contrary to this and say: "If you want a thing done well, do not do it yourself, but educate and inspire those best qualified in each particular task to do it." No minister can be an expert in every line of Christian endeavor. He can and should be an expert in inspiring and leading others to places of leadership and service, though he may give to a specialist the immediate responsibility of conducting a class or supervising work done.

Leadership is largely a matter of train-

ing. Not only in the church but in the public schools, in business, and in governmental affairs, progress depends upon trained leadership. The great question for every minister is not whether the church has trained leaders for every needed activity, but whether he is inspiring and training every member for leadership and service. If there are no leaders for the devotional life, no one to lead in fellowship activities, no one to lead in community service, there is a clear call for heroic leadership. This is not an occasion for running away, but for meeting a great challenge.

I am assuming that every pastor has his official board and other committees, such as religious instruction, Christian leadership training, church finances, and church music. What can we expect of these committeemen if they are not inspired and led to function in their several capacities? First, there must be created in them an interest in their task. Second, there must be developed a passion to perform that task in such a way as will inspire others to do likewise.

It is not only the duty of the pastor to see that every member is trained for leadership and service but to see that it is done in such a way that it will mean most to every individual of the organization and to the community. To correlate the church curriculum so that it functions at its highest capacity, all duplications must be eliminated. The necessary

requirements for the development of the full life must have first place. Correlation must go farther than the local church. It must be extended into the community until every phase of Christian training and service is linked together in harmony.

The Christian life should be the goal in all our training. It is, therefore, our solemn obligation as ministers to keep first and foremost a life centered program rather than a material centered program, and never to permit human values to be superseded by material values. It is also our obligation to inspire others at

all times to depend upon individual development rather than upon favored circumstances.

Jesus had a group of twelve. The training of these constitutes one of the unique phases of New Testament story. His method of training was by personal inspiration, by organization, and by experimentation. The result of his training was strong Christian individuals. The strength of Christianity in the future will be measured in direct proportion to the amount and type of Christian training for leadership and service.

W. Ross Connor.

THE MIND OF MODERN YOUTH

YOUNG PEOPLE of today are not different in their deepest emotions, their dominant tendencies, their heart longings and their impelling motives from the youth of yesterday. Fundamentally youth is the same no matter in what period of history or in what place on the globe it is found. However, because of new conditions and demands there are desires, ambitions, methods, and points of view peculiar to *modern* youth. To do effective work in this period, one should understand the mind and heart of our young people.

Youth wants to know the facts about life. They are acquiring from the platform, press, and classroom the scientific approach to an interpretation of the world of things and people. This helps them make their adjustment in a complicated age. They want to know whether a proposition is held as a fact, a theory, or on faith. They want to hear what men *know about* the universe, the sun, moon, stars, earth, and space. They want the facts about human relationships—races, nations and classes. They want to know about themselves—their bodies,

their minds, their emotions. They are painfully but happily realistic.

Young people wish to participate with others in the actual processes of life. They want to be in the game rather than an observer. We have here an explanation of the pressing demand in colleges for student government and democratic control, for the absorbing interest in athletics and social life, for the desire to enter the business world, and for the longing to be a part of all boards, committees, and organizations.

Youth is eager for freedom. The shell of the past is too small for them. They break it in order to live a larger life. Because of a clearer understanding of themselves, they exert a control over themselves which they feel is more rational. Hence they do not appreciate many of the conventions, customs, and taboos of the past. New boundaries are torn down and new paths opened in a way shocking to those who do not dig down into the motives and evaluate the outcome. Here is an explanation for changes in dress, for the freedom of the sexes, and for the mixing of the races.

Young people are growing more tolerant. They realize there is room in the world for a diversity of opinion, for differing customs, and for varying national groups. They are not shocked at strange ideas, peculiar mores, or new experiences. They believe in the philosophy of "live and let live." We have here an explanation of their interest in international problems and in finding a peaceful way of settling disputes between the nations.

Youth is getting away from institutional religion and coming to a religion of upright living. They are less interested in ceremony, ritual, and form, and more interested in a vital faith expressed in common conduct and experience. They want people to "show their faith by their works."

For this reason denominations and religious sects are losing their grip on youth. They refuse to become interested in the competition, rivalry, and bigotry of modern churchianity. They are not concerned to perpetuate a particular brand or type of faith.

Much of the theology of the past must be expressed in new terms if it is to grip the new generation. The nature of God, the person of Christ, the use of prayer, the accessibility of forgiveness, the assurance of immortality, must be matched up to the scientific interpretation of the universe. Students of this age have a keen and deep interest in critical problems issuing in religion. They are seeking a Christianity that works. They believe that a religion that is worth holding should have something to do with the social, economic, racial, and national problems of the day. They have a feeling that Jesus' way of life, if properly interpreted, is moving in the direction of their need.

The new generation wants inspiration. They will go a long way to a conference where they feel they will get it. A per-

son who speaks with a prophetic voice need not apologize for appealing to the emotions. Youth wants a philosophy of life that will carry them over the bumps and through the fogs of human experience. They are not afraid to face their own mistakes, weaknesses, and shortcomings. If a man knows the facts, is dealing with reality, and is sincere, he can speak the whole truth without fear.

There are three fundamental needs of the new generation. *First*, an adult generation that will set a better example. Many weaknesses of the new generation can be traced to the foibles and follies of the past. One of the great damning influences upon youth is the unsatiably materialistic tendency of the older generation. We can not expect to have Christian young people until we have Christian adults.

Second, we need an adult generation that believes in youth—in its sincerity, its capacity, its power. Faith is creative, it tends to make real that in which it puts its trust. Distrust is withering, demoralizing, destructive. Those who believe (and act in accordance with their faith) that youth wants to travel the high road and have the capacity if shown, are the true helpers of the new generation.

Third, we need great challenges to offer the young people. A crusade that has high motives behind it lifts people to their greatest heights. Youth is capable of great hardships, suffering, sacrifice, and service. There is something in them that is high and noble, which is drawn out only by a giant task. We need a moral equivalent for war. In the problems which grow out of disease, ignorance, poverty, injustice, and oppression we may have the kind of challenges which will lift youth to its highest levels if youth can be challenged to see.

Paul E. Baker.

WHAT IS RELIGION?

LYNN HAROLD HOUGH

A GOOD MANY YEARS have passed since, a young man in college, I first read the sentence "Religion and life are one or neither is anything." Thirty years ago such a dictum did not move as easily in the minds of men as would be the case today. But there was a tantalizing, arresting quality about the epigram which captured the immediate interest of at least one youthful student, and once having found lodgment in his mind, it stuck like a burr. The passing years have confirmed one's belief in its penetration into the heart of the matter. There can be no better beginning for a discussion of the actual nature of religion than the assertion, "Religion and life are one or neither is anything."

The almost instinctive insight of contemporary youth that to treat religion as an escape from life is to take the wrong trail is surely authentic. The truth is that if the majority of men were to insist upon treating religion as an escape from life, the time would come when the rest of the world would treat life as an escape from religion. And so the divorce between the two would be complete. Religion apart from life is sure to degenerate into a decadent spiritual romanticism, and life without religion either hardens into a cold rigidity or softens into a rotten overripenness. It is the glory of religion to mobilize its forces for the mastery of life. It is the fulfilment of life when it is saturated by religion.

We are getting under way in this discussion by means of generalizations which, whether they glitter or not, at

least express relationships which are worth our further investigation. We have at least established a sense of direction and of possible boundaries, when we declare that religion and life are the same things seen from different angles. Life is raw experience. Religion is raw experience shot through with a sense of divine and beneficent purpose.

When William E. Gladstone died, Sir William Robertson Nicoll, that amazingly versatile and understanding journalist, wrote of him that he had so lived and wrought as to keep the soul alive in England. We may put our contention in a sentence by saying that it is the business of religion to keep the soul alive in the world.

Professor Haldane has suggested in one of his keen and effective bits of scientific dialectic that one of the reasons why the biological process cannot be reduced to a mere matter of chemistry is that a living organism has a way of acting as a whole for which mathematical chemistry cannot account. Life is the capacity of an organism to act as a whole. There is, as a matter of fact, a good deal of activity in a corpse, when the decay has reached the stage of worms, but the body can no longer act as a whole. In a very profound sense, religion is the power of men and societies to act as a moral and spiritual organism. It is the principle which gives moral and spiritual unity to experience. Without it there may be a good deal of activity, but that activity is rather in the direction of the

vehemence of worms than of the vigorous expression of a living organism.

It is from this point of view that it is easiest to convince the modern man of his need of religion and of the place of religion in the world. If you talk to him of "sin" he may be puzzled, but if you tell him that close observation has convinced you that he strangely lacks the power to give coordination to the various forces of his personality, he sadly replies that he knows very well that this is true. And if you tell him that modern society, with all its amazing achievements, is woefully inorganic, he replies that already he has discovered this to be the most baffling fact of experience. So modern men and nations in their own vernacular may be convicted of sin.

There are a good many ways, to be sure, in which it is possible to approach the experiences of life made organic through the process of religion. It is possible, for instance, to think of the whole matter in terms of life's values. As we study human behavior, certain values emerge which vindicate themselves as the instruments by means of which life receives stability and fullness and beauty. Once seen clearly, they stand in their own right. They are seen most clearly in the great personalities of the world. And they become most commanding in the personality of Jesus. He is the living expression of the values which make life organic. His whole behavior has a quality which gives to the mind and the conscience new ears and new eyes. As you look upon his life and listen to his words you feel that in a very definite sense seeing and hearing is believing. You may feel baffled and hostile if strange metaphysical questions are lifted, but it is at least clear enough that he represents with entire adequacy the sort of behavior which will give a noble unity to the life of the individual and to the life of society.

Now the very genius of the behavior of Jesus lies in the fact that it is the expression of an attitude which can be applied to every sort of situation and to every sort of relationship. You might transcend the potency of any concrete declaration, but you cannot transcend an attitude toward life which quite simply fills every situation with a kind of moral and spiritual vigor as fresh winds fill the sagging sails of a waiting ship. Jesus rode into Jerusalem seated upon an ass. Today you may ride up to Jerusalem seated in an automobile. But the differences are incidental. His attitude of joyous good will and loyalty to the interests which transfigure visible and material things is as necessary in a world of automobiles as in a world of donkeys. His bending of the material to the purposes of the spiritual is needed today even more than in the days of his flesh. For if modern machinery is not captured by the spirit which his behavior expresses, civilization itself will wear down at last. The values which were transcendent to Jesus carry the secret of the success of the whole experiment of living. They are not merely to be brooded over in the dim silences of lonely contemplation. They are to be applied to every sort of situation with desperate courage and sometimes with unhesitating audacity. Their meaning is really seen as they are applied to every sort of situation. From a successful baseball team to the League of Nations they are ready to prove their adequacy. In this sense religion is the universal application of the values which are expressed with supreme adequacy in the life of Jesus.

The more one examines the moral and spiritual success of Jesus' own adventure of living, the more one sees that he believed with unhesitating faith that the material could be made the instrument of the spiritual, or to put it in the vernacular of contemporary thinking, that

things could be made the servant of values. This is of course a matter of central importance for ethics and art as well as for religion. If the very stuff of the material world resists the control of the forces which the ages have called spiritual, and which the age calls values, then you have a desperate dualism which gives life a tragic quality at every turn. The Persians believed in such a dualism. Following them the Manichaeans believed that matter was essentially evil. And the asceticism of the Middle Ages, while safeguarding itself from the most tragic implications of this position, did cause many groups in the Christian church to feel that contamination was very near in every touch of the physical, and to be afraid of life as life is lived in this world. The ethereal spirituality which grew out of this attitude had a loveliness of its own. But it was essentially the loveliness of a repudiation of life, and not the beauty which comes from transforming life.

The Renaissance was a protest against this fear of life. And if in Italy the movement rushed to the opposite extreme, we must not forget that it was a reaction from a spirituality which was afraid of life and its soiling touch. Protestantism in a way made itself at home in the world, especially the world of buying and selling. And in certain great matters of public welfare it caught a vision of religion as a force controlling and transforming life. But it did not quite surely and victoriously see that it is the very nature of the physical to be made the instrument of the spiritual. And so it had its own serious asceticism in the midst of its lordly worldly prosperity and power. Indeed it has been the hardest task one can imagine to persuade the church that the divine grace is to shine through the material until the light within gives a new glory to every physical thing.

Untold numbers of young people have

been lost to the church because of its failure at just this point. They are ready to listen to religion as the interpreter of the body, physical experiences, and of the whole material world. But the sense that religion brushes the whole material part of experience aside with an imperial wave of its hand baffles them and arouses their hostility. The whole subject of sex has been allowed to get into an almost inextricable confusion because the church has achieved a doctrine of taboos rather than a noble spiritual interpretation.

It seems rather clear that in dealing with this whole matter, a good many religious leaders have quite missed their way. The assured assumption of Jesus that the material is the friend of the spiritual and not its foe, represents an insight which the man of religion has found it extremely hard to make his own. And so all the arts have been left fluttering about the shores of the continent of religion with no assured place of their own. And because they had no home they have sometimes turned bandits and have committed no end of depredations.

On the philosophical side, as early as the fourth century before Christ, Plato saw that the ideal exists in its own right at the very heart of the universe. And he dared to say that every concrete thing is only real in so far as it participates in the ideal perfection of which it is an echo and a hint. Every material thing, then, was a suggestion in time of something which existed in perfect form in eternity. The deepest and most understanding minds of many centuries have made their own this insight of Plato and have expressed it in manifold ways. They have claimed time for the understanding of the meanings of eternity. They have claimed the material as the vehicle of the spiritual.

It is significant that many a Christian thinker whose mind was rich and sem-

inal, has been particularly proud to call himself a Platonist. He has regarded existing things and people and institutions as only a hint of their own absent but attainable perfection. He has dared to believe that the body and all the material world receive their significance as the expression of eternal spiritual meaning. And he has seen in Jesus the perfect realization in history of the power of the material to express the spiritual. That, indeed, is the meaning of the Incarnation.

One sees at once that the institutional church, the organized athletics of religious groups, the study of literature and all the arts as the expression of the highest values, and the whole social interpretation of Christianity, in respect of economic, industrial, national, and international matters, finds its justification here. If it is the very nature of the world of matter and of human relationships to be capable of becoming the vehicle of the spiritual, then the actual securing of this mastery is a great task of the church.

The moment one begins to apply this principle practically, life becomes exciting enough. To make the city-wide athletic activities of a group of churches an expression of good sportsmanship and honor and fair play, with a kind of spiritual vigor about them, is itself a task of no mean proportions. To deal with the relation of the church to organized labor is to confront a challenge to the authenticity of one's belief that the spiritual can function by means of its use of actual institutions. To teach the merchant kings of the world the meaning of their relation to what they are pleased to call their possessions is a task for moral and spiritual giants. No wonder men have been tempted to escape from the searching demands of a religion which would attempt to transform and transfigure all of life by means of its own high spirit. But the distinction between the sacred

and the secular is really the last refuge of spiritual cowardice.

The sacramental view of life is based upon the insistence that everything in the physical realm may be made the instrument by means of which the spiritual expresses itself. The sacrament of the Lord's Supper is the perpetual expression of the principle that the bread and wine of the evening meal may be caught up into moral and spiritual meaning. The sentence "This is my body" really claims the whole material world as the vehicle for the expression of the richness and wonder and moral and spiritual power of the will of God. If a misunderstanding of the sacramental position turns it into magic, on the other hand an ignoring of its possibilities leaves whole realms of fact and experience untouched by the realities of religion. And the unoccupied territories will soon be filled with noxious and poisonous growths. If art is not made Christian, art itself will make pagans of the sons of a good many Christians. If beauty is not made a part of religion, it will become a menacing and devastating thing apart from the experiences from which it has been shut out. The consciousness of Jesus that every area of life is a part of his Kingdom must be realized in a new fashion by the church. The great ascription "Crown Him Lord of all" has vast and far reaching implications which are yet to be realized in the experience of the church.

There is another aspect of the consciousness of Jesus which has the most far reaching significance for religion. With all the glowing, assured, and authentic quality of his experience as a man you are all the while rising to a sense that he claimed the right to speak for that mysterious and seminal side of life which lies beyond the veil which hangs over our human eyes. In the easiest and most unhesitating manner he assumes that the ultimate mystery of things

has been made clear in his mind and heart, that if you know what he is like you know what the universe is like, that if you have seen him with understanding eyes, the Divine itself has become visible to you. He assumed without a shadow of hesitation that no one will ever learn anything about God which will contradict his word and his deed. He assumed that you can count on God's being in eternity—what Jesus was in time. The ultimate moral and spiritual authority of the universe he felt to be alive in himself.

There can be no question as to the fact that these elements in the consciousness of Jesus answered to something very deep and demanding in the spirit of man. The great writer who declared shortly before his death that there was one question he would like to ask, namely the question "Can we be sure that the universe is kind?" voiced this profound and acute sense of need on the part of man. The final power of religion lies in the fact that its sanctions are vindicated through their connection with the character of God. The final power of Jesus lies in the fact that through him we approach and become assured of fellowship with a Christlike God. Religion may easily begin as a sense of values which apply in immediate relationships. Religion must always grow into a sense of values which exist eternally in the life of God. Man's sense that in religion he touches the ultimate secret of the universe is that which gives to religion its imperial power.

Here, of course, we transcend the re-

gions of formal logic and enter the regions of profound spiritual experience. The most golden moment in the appreciation of a poem, or a picture, or a piece of music is a moment when one rises above the level of cool and critical analysis and gathers into an intense and rapturous apprehension the sense of the work of art as a whole. Without this moment you may have a study of craftsmanship, but you do not have an enjoyment of art. And so the final experience of religion is the sense of fellowship with the God whose face we see in the face of Christ, and with all the multitude of men and women who are the subjects of his love, and with all the noble aspects of creation, which are the reflection of his joy in perfect beauty. This fellowship itself becomes a creative thing. It sends us out to make over every individual effort, and to transfigure every social relationship. Here we come upon the secret of a glorious integration of all the powers of the individual and all the aspects of society. When the truths of religion are set on fire in the experience of men, they go forth to recreate the world.

It is as the church bears witness to all these things that it becomes the priestess of religion. So religion becomes one with life and life is everywhere renewed by the force of religion. No more are we "worshippers of an extinct fire." No more are the truths of religion "knowledge which lies dead in the mind." We are at last ready to "give our fealty to an Unseen King; and to unimaginable light."

THE FUNCTION OF THE CHURCH

HALFORD E. LUCCOCK

MR. G. K. CHESTERTON has recently painted a harrowing picture of what happens when a man loses a philosophy. Here is the lurid tragedy which appears to his imagination:

"The best reason for a revival of philosophy is that unless a man has a philosophy, certain horrible things will happen to him. He will be practical; he will be progressive; he will cultivate efficiency; he will trust in evolution; he will do the work that is nearest; he will devote himself to deeds, not words. Thus struck down by blow after blow of blind stupidity and random fate, he will stagger on to a miserable death with no comfort but a series of catchwords such as those which I have catalogued above."

Even after discounting at the proper rate the characteristic Chestertonian sparkle and, as some assessors would put it, perversity, there still remains much in his picture well worth consideration in any thought about the function of the church in the world of today. Have not many churches, through a lack of any deeply considered philosophy of their task and function, compensated themselves by going heavily and busily for efficiency, for the immediately practical, for up-to-date-ness? Have they not, as Mr. Chesterton suggests, put their trust in catchwords such as the magic formula, "the seven day church," or the "community church?"

A confusion about what the major task of a church is is a natural result of a time when so many cross currents and tendencies of modern life have vitally affected the work of the church and its place in the life of the community. This has resulted in a bewildering variety of activities, many of which are unrelated to any dominating idea. Such a result

frequently resembles the hero of one of Stephan Leacock's *Nonsense Novels* who, "mounted his horse and rode rapidly off in all directions."

It is a commonplace, of course, that one by one, functions that had been part of the church's field for centuries, have passed from it. General education and medicine are two great domains which have passed, not only out of the control of the church, but from its participation, almost entirely. The social life which, for generations, centered largely in the churches, has scattered into a dozen different avenues. The church is no longer the chief source of general culture which it once was over wide areas of our national life, and the churches have wondered what is left. The processes of adaptation to the changed situation have brought bewilderment. Indeed, one of the whimsical poems in A. A. Milne's little classic of childhood, *Now We Are Six*, expresses the baffled mood of many a minister and congregation. In a poem called "The Muffin Man" a puzzled child speaks:

"I think I am a muffin man.
I haven't got a bell,
I haven't got the muffin things
That muffin people sell.
Perhaps I am a Postman,
No, I think I am a tram,
I'm feeling rather funny
And I don't know what I am
But
Round about
And round about
And round about
I go.

That about expresses it. "Round about and round about and round about they go"—trusting that somewhere, as though

by chance, almost, they will hit upon something that will make or keep the church prosperous.

Amid the many aspects of the changing social situation as it affects the function and work of the church, one of the most influential is the general scattering of interest of the population into a more complex pattern. The decline of family solidarity has made much more difficult the task of keeping the church as the natural center of social life and contacts. The play group is increasing its influence at the expense of the family. As Prof. R. C. Angell of the University of Michigan says in *The Campus*,

"The establishment of playgrounds, park systems, men's and women's Christian associations, Boy and Girl Scouts, and other bodies, the building up of the cult of athletics in America, have united with the loosening of home ties and the lessening of the number of home interests to increase the child's participation in the play group. A quiet evening in the family circle is a rare exception in American life. Parents as well as children find their amusement elsewhere after the evening meal."

Coupled with the shifting of population, the absence of deep "roots" in any locality which characterizes so many families, and the multiplication of organizations appealing to the American passion for "joining," these forces, to name only a few of the most obvious, vastly complicate the work of a church which conceives its task to be a centripetal one, following tradition, of drawing to itself the persons in a community and furnishing a scene for the major part of their activities. This complication has no doubt been intensified by the so called "seven day church" idea and development. One cannot generalize about such a widespread and genuinely Christian trend as that which puts the church at the service of its community in as wide a variety of ways as possible.

The "seven day church" idea represented an awakening of churches to their responsibility to the total life around them. In a vast number of localities the

full schedule of weekday activities centering in the church building fills a real social need which churches cannot rightly escape. At the same time, however, the idea has been grasped at by many churches as a sort of panacea, without a very close or thorough going scrutiny of the real need which some of the activities met, or whether in furnishing them the church was not entering into competition with other agencies already undertaking them. In other words, have not many churches attempted to be centrifugal? By that question we mean, are not some churches, many of them, seeking to absorb the life and energies of their members to the church's own internal affairs, when the largest service they could render would be rather to release the energies of lives which have been inspired and empowered by religion, for service entirely outside the church plant? The church is rightly a power station, furnishing light, heat, and power for the performance of work at distant points, rather than an arena within which work is performed.

This was well illustrated a few weeks ago in a collection of short articles written by pastors in a group of religious journals, on the theme "what I wish my laymen would do." Almost without exception the pastors instanced tasks within the mechanism of the church which they wished laymen to take up; in no instance did a pastor say anything like this, "I wish my laymen would go out into the community with an ardent determination to establish the Kingdom of God in the midst of the pagan forces around us."

Thus mere motion comes to have a value in itself. The Church of St. Peter becomes the church of St. Vitus, a merry-go-round of parish activities. Often such a "bee hive" of activity might well be called The Church of the Holy Fidgets. And attention and energy is drained off into comparatively insignificant and often trivial channels, from the one thing

which the church could bring to the community, the quickening of the spiritual life and the inspiration of men and women to Christian service in the world.

Dr. L. Mason Clark, for many years pastor of the First Presbyterian Church of Brooklyn, has put this situation into vivid words:

"Can we not get rid of the notion that the only kind of church 'service' is that which aims immediately and directly to tie everybody up to some distinctively church activity? Is it not 'service' for a church member to live his daily life with patience and faith? Is it not 'service' for our boys and girls to get their lessons at school and to be modest and studious and courteous? Is not the man who attends to his family and his business and his citizenship doing quite as much for God's church and all the rest, as if he joined some Kappa Sigma Pi or distributed cards to strangers at the church door?"

"The older I grow, the more suspicious I become of this attempt to limit the idea of service to a few or many dinky things which enterprising clergymen think up in order to keep busy folk still busier. It looks to me as though the church were trying hard to keep itself alive instead of really living."

The very decided movement for what is called "the enrichment of worship" in the non-liturgical churches seems an indication of the churches' adjusting their ministry to the central function which no other agency performs. More and more does it seem evident that churches will draw in lines of activity flung out in scattered directions and concentrate on their supreme service to human life, the provision of worship and the feeding of those deep springs of spiritual life and experience out of which the desire and energy for social betterment must soon come. This movement for worship seems to bear witness to the consciousness that while the churches have been busy here and there on a variety of things, the chief function of the church has been very indifferently performed. Alice Meynell, the Catholic poet, once made a very penetrating and acute remark to a Protestant friend. The friend had been speaking of how incomprehensible the doctrine of the Real Presence

of God in the Mass seemed. "Yes," Mrs. Meynell admitted, "but you Protestants have the *Real Absence*." Here comment has less often been true. As Dean Shailer Mathews has observed, "Religion has frequently had to be introduced into our scenes surreptitiously between lantern slides." There is, of course, a danger that in some quarters this emphasis on worship will be substituted for a fearless prophetic preaching of the Kingdom of God in terms of concrete present day social life and institutions. Worship may be used as a retreat from real and "dangerous" issues. Handel's *Largo* is ever so much less disturbing to many worshippers than a sermon on covetousness. Nevertheless, the movement is central to the church's primary function. A recent anonymous writer in the *Atlantic Monthly* has put this need very forcibly.

"There are many wrongs to right; but in spirit of my sympathy with each distinct measure, and my strenuous efforts to help forward some of them, I feel a great sense of lack. The horizon is near and attainable. The sky comes down like a brass bowl over our heads. I stifle in this world of nostrums, of remedies, of external cures for moral evils. The superficial material optimism which ignores the deepest need, the deepest answer, fails to suffice. One is aware of a lessening life, a drying of the very sources of reality. The old sense of illimitable destiny, of greatness, of the challenge of eternity, is gone."

If the "challenge of eternity" is gone, it is hardly worth while to pick up the fragments which remain.

The function of the church can never be fulfilled, no matter how changing the social environment, without inclusion of the great commission *to make disciples*. To make disciples of Jesus, in the midst of a pagan environment, whether that environment be America, teeming with anti-Christian forces, or a land which has never been penetrated, even with a nominal knowledge of Jesus. This task includes both the enlisting of disciples and their development into genuine Christ-

like personalities. It includes that outreach covered by the term evangelism—and much more than what is frequently covered by that much abused word, and it includes also the whole group of processes known as religious education. The "hot spot" in church life and work at present seems, and it is something for which to get down on our knees and thank God fasting, to be a new interest and effort to master the immemorial pastoral function of spiritual direction in dealing with individuals.

The urgency for development of effective technique and power in this field can hardly be overstated. That has always seemed the one function that would remain exclusively that of the church, no matter what else passed largely or entirely into other hands. But in the last ten years the function of spiritual direction, of counsel in the management of moral life, has been rapidly passing from the clergyman in many quarters. The increase in the practice of psychological treatment, the development of psychiatry, and the increased skill and numbers of its practitioners, have drawn many who seek the solution of difficult personal problems of a moral and spiritual as well as of a physical nature. There can be little doubt, as Cannon W. T. Pym suggests, that the future will see general practitioners of psychotherapy and psychiatry with an equipment in the technique of the science of mind, and so of conduct, which will far surpass that of the clergy if their equipment remains at its present level. The whole trend of modern psychology has re-emphasized the importance of the individual, and if there is to be retained for the church its grip on individual lives in the formation of character and personality, that must be done by a much more adequate knowledge of how to deal with the emotional and mental and moral lives of individuals.

A function of the church indispensable in any age, though often disregarded, is

that of moral pioneering, of keeping the thinking and action of men pushing out into the moral frontiers of life. This seems a particularly difficult task in a time and a country like ours, in which inertia is elevated almost into a national idea. This is particularly true in the field of economics and industry. The mood of complacency and self satisfaction, which permeate so large a section of the population, cannot help but be contagious within the church. Consequently, a large part of the church's energy has been occupied with digging in on territory in the moral world which is at least partially occupied or permeated with Christian ideals. It left too much undone the frontiersman's task, of leaving the fortified areas and pushing out as a trail blazer into unoccupied lands.

The marvelous feeling of reality we find in the Book of Acts came from many things. But among the causes or sources one thing was preeminent. The Book of Acts pictures a church occupying new frontiers. It was pushing out on an inward frontier by a new and living way into the heart of the Father. It was occupying a new moral frontier in sexual relations, as shown so vividly in the Epistles to the Corinthians. It was moving across old boundary lines in its mission to the Gentiles. It was moving on westward steadily with its missionary expansion. It was alive, real.

If that reality and leadership is to be released by the church, it must come from the same thrust into the moral frontiers of our time, the "No man's land" of race relations, of the whole organization of industry, the realm of luxury, the thickets of international relations. It can only fulfil this indispensable function when it can write at the end of each year, each day—that sublime entry found in the log of the Santa Maria, which so superbly expresses the spirit of the Book of Acts—"We sailed Westward, which was our course."

DOES RELIGIOUS EDUCATION MAKE PEOPLE RELIGIOUS?

A SYMPOSIUM

HERBERT FRANCIS EVANS

"TO WHAT EXTENT do the churches' more recent processes of religious education really make people religious? Are they more effective than processes that have been partially or wholly discarded? What are the evidences?"

I shall await with great interest the responses of other writers to this question! I doubt if any one knows. Certainly some definitions must precede even an expressed judgment. This writer would like to know what definition of religion is accepted, what particular "processes" are referred to, what "evidence" is acceptable. At *this* moment he wishes he had not promised to do the impossible!

From another angle, the limitations of time and the limitations of extent in the adoption of the new programs are serious factors in any evaluation. The last quarter of a century has witnessed, for example, an increasing use of "graded lessons." But these range from material centered curricula to experimental life situation projects upon which the ink is scarcely dry. Moreover, the percentage of churches which organized upon the "newer" basis twenty years, even fifteen years ago, is distressingly small. Therefore perspective is lacking. Changes in curriculum content and in method and program have followed so rapidly upon preceding experience that judgments would seem to be telescoped. Still again our "age group" characteristics are

markedly different; the educational background has distinctly changed both in curriculum and theory and in numbers with higher educational experience. There are, for example, six times as many in college and university as a quarter of a century ago, and if I read statistics correctly, seventeen times as many in high school. This is profoundly affecting our leadership, both in the higher demands made by the pupils, and in the extension of the numbers of better trained teachers in the potential source of supply.

Apparently at this time we can register impressions, rather than state scientific conclusions based upon accurately determined data. Perhaps our "awareness" of the present day situation is one of the most hopeful elements of the problem. More adults are conscious of more problems in religious education than ever before. A whole generation of middle aged ministers know that religious education is making rightful demands of them to which they cannot intelligently respond. Slowly—very slowly—adults are becoming conscious of the complexity of the task of religious education. This spells a larger possibility of progress than has been possible hitherto.

"Graded" lessons have been an advance over the "uniform" lessons, but the mounting experience with this material has revealed serious weaknesses and limitations that have hastened the demand for programs and guidance that will meet

children and youth more helpfully. The most recent experimental material along conduct lines has had so little use that an expressed judgment is perhaps premature. Does it lack a vivid sense of God? Is it conduct material in reality, lacking the adequate development of a God consciousness? Now we need our definitions!

A distinct advance has been made from "opening exercises" to worship. These programs are not always intelligently directed. There is, to be sure, confusion as to the purpose and content of worship, but there is a sincere seeking for a better way, and there has been progress toward a vitalized fellowship with God and man and an evaluation of matters of larger worth.

The weakness of the teaching and administrative staffs is marked, but wherever skill and intelligence have been invested, constructive results have been registered. The present emphasis on the training of leadership is a substantial reaction to twenty years of extensive experimentation in the "newer processes." The growing consciousness that "material" and "method" are really part of one problem is little short of revolutionary in its significance. As the project approach is more intelligently made, it would seem that we may look for extensive gains in efficiency from almost any angle our tests may direct. If we can gain a larger and larger degree of intelligently directed pupil initiative and activity, growth of a desirable type can be assured. Experimentation along these lines encourages the expression of this hope. There have been hesitation, wastage, and wandering all too often, but "goals" have been achieved in proportion to intelligent guidance.

We have not yet learned how to reach a larger percentage of our children and youth. Vacation church schools are hopeful and the results amply justify the la-

bor involved, with programs, perhaps, radically changed. Weekday church school experiments hold promise of large results, but is it not early yet to state conclusions in this experiment? Leadership has all too often been lacking and a type of glorified Sunday school has often been an objective, with attendance based upon a high peak-load ideal. The "wastage" problem between thirteen and twenty has not been solved by the more recent processes of religious education, but appreciable advance toward solution has been made. Further advances can be expected to increase the period of attendance upon our various organizations for religious education, especially those that are recognized as an integral part of the church. The larger attendance of adolescents upon well considered programs within the church will go far toward reaching certain much desired goals in religious education.

In the degree that fellowship with God is emphasized rather than a dogmatic interpretation of God, the processes of religion may be regarded as having made people more truly religious. As this fellowship with God is interpreted in terms of constructive love for men, religion has been vitalized and made of more worth to individuals and to the race. Religion for the individual has been placed upon a more firm basis as it has been interpreted in terms of a faith that insists upon social action in accordance with the stated belief. As conduct, in terms of social justice and international understanding and good will, has been advanced, society has become more religious. Those studies, extra-biblical in character, which have clarified the history of the church in its broad outlines, the sources of the Sacred Scriptures, the history of religion in general and of Christianity in particular in our own times, have hastened the elimination of obstructive dogmas from life controls,

and have freed individuals for a more vital and active present day religious experience.

Perhaps the voicing of a conviction and a hope that these recent years and rapid changes have not taken us farther

from our desired goal, and the assurance that present day trends promise further constructive results is about all that can be stated with assurance at this time. Scientific measurements and proofs will follow later.

CHARLES N. ARBUCKLE

THE ONLY answer I can make with any confidence to the question, "To what extent do the Protestant churches' processes of religious education really make people religious?" must be based upon my own experience.

Nine years ago the First Baptist Church of Newton Centre, of which I am pastor, adopted a thoroughly modern type of organization for its church school. Throughout the succeeding years this has been faithfully maintained and improved. We have an Educational Committee with oversight of all the educational interests of the church, departmental superintendents, carefully graded materials, students graded according to rank in the public school, coordinated weekday activities, standards of achievement, and regular teachers' meetings for the standardizing of instruction. The fortunate location of this church close to the Newton Theological Institution has given it access to all the resources of the department of religious education of that school. The head of that department is the educational director of the church school. The school is in many respects a laboratory for the Seminary in the field of religious education.

It is only recently that we have felt warranted in drawing any conclusions from the work of the past nine years. Sufficient time has now elapsed for a large number of our young people to have had the benefit of the full experience. Boys and girls who were in the

primary department when the school was reorganized are now seniors in high school and are in the senior department of the church school. The following results are some that we have noted from our experience.

The young people, generally speaking, have an interest and an initiative in religious things that we believe to be above the average of an earlier day. The problem of holding them has been largely solved, and they take the lead in formulating a program of activities for themselves that provides for devotion, instruction, and service. Their discussion of current topics reveals a secure grasp on Christian principles, and their judgments upon the ethical problems of their lives show insight, sincerity and often a tendency to that severity which is characteristic of serious youth.

One of our young men in making out his matriculation papers for one of our leading eastern colleges, was asked to state what he regarded as the most important formative influences in his life. Among other things he cited items in the program of the young people's department of the church school.

Perhaps the most significant result of our educational experiments has been in the field of leadership. The majority of the young people who have passed through this system of instruction accept places of leadership and responsibility as a matter of course. Service is part of their conviction about life.

The effect on those who have taught under the new system is also to be cited as an evidence of its efficiency. The school has had the same superintendent throughout the entire period, and he has become a leader and administrator of rare ability. He is a layman who is thoroughly familiar with both the method and the organization of a modern church school and is in constant demand for addresses upon the subject. Two of the teachers have become professional workers. Naturally, there has been a considerable turnover in the teaching staff because of the normal fluctuations of a church constituency. The dignity of the program, however, enables us to command an ability and a loyalty that are indispensable to its success.

We would temper our enthusiasm for the success of our program, however, by a frank recognition of our failures. We have not held the interest of all of our pupils, nor inspired them all to active

Christian service. A survey of our failures discloses a common denominator of large significance. In every instance where we have failed with a pupil, we have not had the sympathetic cooperation of the home. Some have been held and helped in spite of an indifferent home, but where the parents have been truly interested and cooperative we have had a corresponding interest on the part of the child.

The varying results from the class work may be largely accounted for by the varying personal equation among our teachers.

In spite of all our deficiencies, and we know that we have many—as, for instance, a plant that is only sixty percent efficient for a modern church school—we feel confident that the modern program of religious education, faithfully administered and pursued, is the best method to date for creating religious experience in modern youth.

E. B. CHAPPELL

IT IS IMPOSSIBLE, at present, for one to answer dogmatically the questions which you propose for discussion. For there are other factors besides the formal teaching and training offered by the church that enter into the educational process and help to determine the religious beliefs and attitudes of boys and girls.

Even if it should be admitted, therefore, that the youth of today are inferior in point of faith and reverence to those of a generation ago, this could not be accepted as conclusive evidence that the change is due to changes in educational theory and practice. It might be attributed in part, for instance, to the intellectual confusion that has come about as a

result of scientific discovery, or to certain great secularizing tendencies set in motion by the World War, or to the distracting influence of such recent inventions as the automobile, the movie, and the radio. It will require at least another generation to enable us to answer on the basis of actual observation the questions which you raise,

Meanwhile, however, it is legitimate for us to study our current educational methods with a view to ascertaining whether or not they provide adequately for the development of those emotional attitudes which are essential to a truly religious life.

For instance, it is now generally agreed among those who are accounted as lead-

ers in religious education that teaching with authority is out of date. Instead of trying to transmit our beliefs to our children, they tell us, we must seek to put them in the way of acquiring beliefs of their own. That this is in a measure true there can be no question. But all of us know that the spirit and attitude of the teacher are among the most potent factors in religious education, that one cannot be an effective teacher of religion who is not himself dominated by deep and positive religious convictions, and by their inevitable emotional accompaniments.

Is there not danger that in our eagerness to avoid imposing our beliefs on our children we shall squeeze out of our teaching all emotional content and so deprive it of all power to awaken emotional responses in our pupils? Is a continuous series of mild and modest hints to our children that it might be well for them to consider or to try out this or that, in order to ascertain what, if anything, there is in it, likely to develop that kind of vital conviction, fine reverence, and fervid enthusiasm that is essential to a real religious experience?

I am not contending that we should return to the old way of seeking dogmatically to impose our creeds and customs upon our children, but am only raising the question as to whether or not in ceasing to do so we are in danger of losing the note of positive conviction and passionate earnestness without which there can be no effective education in religion. And, if this danger really exists, how is it to be overcome? How are we, while still employing modern educational methods, to infuse our teaching with that quality of fervor which was found in the teaching of our fathers and which we know to be necessary to any religious teaching that is to be really effective?

The loss which we may suffer at this

point might be made up through wisely planned and conducted services of worship. The Roman Catholic Church has developed through long experience an elaborate technique for cultivating religious emotion. Its buildings are constructed and its stately ritual is planned with a definite view to awakening the spirit of awe and reverence. Perhaps it is in this, at least in part, that we are to seek for the secret of its immense influence upon the millions who look to it for spiritual guidance. They are held through the appeal to the emotions, rather than to intelligence and reason.

Protestantism has nothing corresponding to this dramatic and symbolic appeal. There was a time when we possessed a partial substitute in family worship and in the participation of children along with their elders in the regular services of the church. These, however, have now been practically abandoned and training in worship has very largely been turned over to the church school. Our church school officers and teachers, I am sure, are doing their best to meet this new responsibility. But to what extent are they succeeding? To what extent is it possible for inadequately prepared men and women, in the brief space allotted to them on Sunday morning, and through such meagre services as they are able to devise, to develop in their pupils that attitude of trust and reverence which makes religion a vital force in the life of the individual?

It is not my purpose in raising these questions to condemn in a wholesale way our current methods in religious education. I believe we are on the way to the most effective educational program that the church has ever known. But I do not think we have as yet fully arrived. I have simply tried to point out some of the defects that must be remedied, if we are to develop the kind of religious education which Tennyson must have had in mind when he wrote:

Let knowledge grow from more to more,
 But more of reverence in us dwell;
 That mind and soul, according well,
 May make one music as before,
 But vaster.

I have no definite suggestions as to how this is to be accomplished. Of these things, however, I am quite cer-

tain: We must retain in our religious teaching the note of positive conviction and passionate earnestness and we must make larger use in our services of worship of truly elevated and inspiring music and of appropriate dramatic and symbolic appeal.

WALTER ALBION SQUIRES

IN GENERAL, Protestant denominations are seeking to offer a three fold program of religious education. *Information* concerning religious truth is offered in Sunday schools and other organizations chiefly in the form of biblical material. Some training in *worship* is attempted in most of the church school agencies. *Service* activities form a part of the program in most schools. Before considering the shortcomings of the educational program suggested in the preceding statements, it may be well to take a look at some of the processes which have been discarded in whole or in part by Protestant denominations.

First of all, we may say that Protestant denominations have generally discarded the church centered education which prevailed for so many centuries before the Reformation. Whether this movement has gone too far or not is an open question, but one which does not concern us here. On the whole, it seems evident that the movement away from a church centered program of religious education has been salutary. A higher type of social and spiritual life for the individual and for the community has come with a lessened emphasis on the church and an increased emphasis on the importance of the individual church member. Sufficient evidence for this statement would seem to be at hand if we care to compare a dominantly Protestant community of today with a pre-Re-

formation community in Europe, or a community of the present time where church centered religious education prevails.

The present day program of religious education has, of late years, been supplanting revivalism as a means of recruiting church membership and developing religious attitudes and loyalties in the individual. Evidences are abundant that the new method is better than the old. Religious education as carried on in Protestant churches today produces better and more permanent results than were generally attained in the periodic revival. Common observation indicates as much, and carefully conducted surveys bear out the general opinion.

What has been said ought not to lead the reader to conclude that the writer believes the present day program of the Protestant church school well nigh perfect. It is sadly defective. Its defects, however, lie more in the matter of inadequacies than in the realm of fundamental pedagogical principles. The present day program is built on a time allowance almost hopelessly inadequate. It fails to reach the children and youth for whom it is maintained. Of the pupils enrolled in Sunday school, only a small portion have any real training in worship, or any guided practice in Christian living. The agencies of the church school are in a chaotic state in which overlapping and competition are usually mani-

fest. In the judgment of the writer the improvement of the Protestant church school will take place along the line of removing the inadequacies which have been named rather than in some sweeping and revolutionary change in the teaching process.

There is one process of religious education which was not mentioned among those which were listed as discarded, or largely discarded, in a preceding paragraph. In the story of the early church we catch glimpses of a far reaching educational program. There were teachers in this early church who stood equal in rank with those who gave their lives to preaching. There were catechetical classes for adult converts and for children. There was a simple but definite body of religious truth which was taught

efficiently. There was fervid worship, and a fellowship of believers which had never been equalled before and which has not been equalled since. It may seem absurd to some to even suggest that we have something to learn from the educational program of the apostolic church, but such is the sincere conviction of the writer. The early church was marvelously efficient in its educational program because its program was Christ centered. It taught a Christ centered message. Its worship was Christ centered. Its fellowship of believers and its program of service were Christ centered. We must build our own program on the same unchanging rock, or we build in vain. A large part of the responsibility for the present ineffectiveness of religious education lies here.

C. M. WRIGHT

TEN YEARS in a practically progressive, yet theologically conservative, congregation of the Presbyterian (now United) line have witnessed many changes in methods and procedure which bear witness directly and indirectly to the efficiency of newer processes in really cultivating and developing religious experience.

Indirectly, we may point to a completely remodeled building. Without adding to the size thereof, the interior has been rearranged and "modernized." Whereas, under the older order, the church was equipped for one day a week service with emphasis upon teaching and indoctrination, the same space rearranged is made at once to suggest the outstanding purpose of our work among the young, namely: worship, study, friendliness and sociability. It is obvious that these significant changes would not have been made had not the experi-

ments leading up thereto provided such evidence of efficiency as to warrant the alterations and the outlay involved.

Again indirectly, mention may be made of changed emphasis in the choice of lesson materials and the methods of their use. It is certain that a congregation with thirty years' experience of the Uniform International Sunday School Lessons would not have discarded that system completely to adopt what seems like a much more complicated system, had it not been that leaders and young people alike found possibilities of greater satisfaction through graded studies, and counted on their producing more satisfactory results in character development. That one never hears a suggestion that the new emphasis should be changed and a return made to the former plan, whereas there is steadily increasing interest on the part of the majority of our participants, suggests that the processes

now employed are leading in the direction of the deeper realities of life.

But more directly, through a plan of graded worship services extending over a period of nine years, there has been a marked response to the idea of "the whole family at church and each member in a service suited to his or her needs." There is a kindergarten for little children, a junior congregation for boys and girls, and the regular adult service, all conducted simultaneously on Sunday morning. It is simply reporting a fact to state that through the interest developed in these services—worshipful, carefully planned, and with the modern educational emphasis in all—the attitude of many toward religion, in the fullest sense as we understand it today, has been completely changed. Religion is not compartmental. It is not an appendix to life. It is not artificial or unduly solemn. It is joyous, normal, inspiring, and purposeful. Because it is so, young and old look forward to the opportunities of fellowship which the church provides, and they come together to share, rather than passively to receive.

Further, weekday expressional activities for boys and girls have developed in such a way, and have evoked such a response, that they may be claimed as evidence that these young participants are helped to become more religious—not "goody-goody" but normally good. Their programs are based on their interests—physical, intellectual, social, and devotional—and they soon discover that there are some activities for which their church associations alone can provide.

Their enterprises are determined by themselves, of course in consultation with their leaders, and there is opportunity to correlate these activities with home, school, and community obligations and events. Through these essential church relationships there develops an outlook on life, and especially an attitude towards service that, significantly, qualifies many to take prominent places in leadership of activities far beyond the range ordinarily assigned to the church.

Finally, as these young people come to "years of discretion," when the major decisions of life are being made, we have found them spontaneously and voluntarily seeking guidance from their mentors, ministers and friends who are known to them through these religious educational processes. They want to discuss matters of vocation, friendships, social and recreational activities, practical life problems, and church membership. When such young persons go out into the busy rounds of life and we see them definitely exercising a positive influence upon the circles they touch, not as abnormal individuals but as those whose real worth is making itself felt, we are justified in claiming these as evidences that religion does count and that modern methods are more worth while.

We could wish that more generally those who view the confusions of the present time—social, political, religious—might ponder the parable of the Great Teacher particularly as it applies to youth and see the wide applications of the principle enunciated: "They put new wine into new wineskins and save both."

THERE IS A COMMUNITY TASK OF RELIGIOUS EDUCATION

WILLIAM DANA STREET AND ERROL C. AMARON

THE WEEKDAY SCHOOL of religion in White Plains, N. Y. was the center of an attack in the courts made by the Freethinkers Association to prevent such use of school time. The case was carried to the Court of Appeals, a very able Roman Catholic lawyer, Judge Humphrey J. Lynch, being the attorney for the religious interests. The decision stated that parents possess the constitutional right to have their children excused for such an hour of religious instruction, provided that there is no use of public school property, and that such excusing does not amount to irregular attendance. Because of the interest aroused in this case, the joint authors of this article present the White Plains plan of community organization and state a few principles which their experience has made clear.

I

There is a community task of religious education. All right thinking Americans should face it, for it arises from our community responsibilities as American citizens. While, in a broad sense, religion touches all education and there is much justice in the Catholic argument that all subjects must be taught under religious auspices, in America we face the practical situation that most children are educated in the public schools and will probably continue to be.

If by "religious education" we mean instruction in the knowledge of God, awakening of real experience with him,

and training in obedience and loyalty to his will—that is the usual, natural and definite meaning of the term—such education the public schools cannot provide. Our constitutional separation of state and church forbids. As a consequence, the community, which has already provided secular education in its public schools and taxes all citizens to pay for it, must face the further responsibility of providing instruction in religion or of failing to provide such instruction.

Failure to provide religious instruction means fundamental disaster to our country, to each and every community. American democracy is a great spiritual experiment and, if it is to live, each successive generation of citizens must be fired with its spiritual ideals. As Woodrow Wilson said, "Civilization cannot survive materially unless it is redeemed spiritually." The greatest perils to American government arise from the spiritual neglect of children, for sound teaching of religion is the foundation of character and good citizenship.

This education in religion cannot be provided by the state through taxation and with compulsory attendance. Here again our dearly won religious freedom is at stake. Such education must be purely voluntary on the part both of those who provide it and of the parents who make use of it for their children. In such a patriotic task for God and country, the community naturally looks to the churches and synagogues for leadership.

But why? Is it not enough for a local church to push its own work and to concentrate on its own local and denominational program? In American life some things must be done in conference with others from whom we differ, and carried out cooperatively, or our country suffers and we fail of our full duty. The Roman Catholic editor of the *White Plains Daily Reporter* puts it well in an editorial on "The Week Day School of Religion", September 12, 1928.

Free-thinkers thrive on the intolerance of religious bodies toward each other. Where churches unite in the common cause, forgetting their denominational differences, the Free-thinkers cannot prevail. That was the case here, for tolerance and cooperation have long been the watchword of our city's pastors of all denominations.

To use this illustration of the weekday school of religion still further, the following reasons have been publicly given for the vital importance of what is necessarily a cooperative, community task.

Being held during regular school hours, the pupils feel that religion is an essential part of life and education. Being held during regular school hours, the pupils are not too tired for genuine study and work. Eventually many school pupils may be reached who are not enrolled in Sunday school. Being a cooperative movement, fewer and better trained teachers can be employed. Being cooperative, less equipment, fewer rooms, fewer (but better) supplies are required.

To these should be added the further argument that the Sunday schools alone cannot possibly secure enough time worthily to provide religious education and, in most cases, have untrained teachers.

Such a demand from the community upon the churches and synagogues cooperatively to provide religious education for all the children of the community, makes a real test of the tolerance, the unselfishness, the patriotism of every parish minister.

It will test his spirit of tolerance, for more than one church maintains that its ministry, sacraments, or creed makes it the only true church and God's appointed

ark of salvation. Here patriotism should save a clergyman from bigotry. As an American, whatever the standards of his church, he must treat with respect and good will those who have the same legal rights and the same responsibilities which he has. He must loyally do his bit under the flag in cooperating with all other citizens for the welfare of all. Likewise, this demand of the community will test the parish minister's unselfishness. He has primarily the heavy responsibility of building up his own organization. Unless he "makes good" financially and numerically, to say nothing of higher standards, his church officers are likely soon to desire a more constructive leader. It is easy, therefore, to be absorbed in his own job. Here his salvation must be the example of One who said, "He that seeketh to save his life shall lose it and he that loseth his life . . . shall save it."

A word of caution is needed at this point. We must ever remember that the final responsibility for the training of children rests upon parents and the home. All this work by the church is to help parents to fulfill that responsibility, not to provide a substitute for them. Parents cannot abdicate from the high throne on which God has placed them. A Jewish mother sought the classroom of a high school professor of biology. "Please, teacher, you must come and make my Ikey get up. He will not get out of bed." Neither the professor of biology nor the teacher of religion can become the substitute for a wise, conscientious, and resolute mother!

II

What do we mean by "the community?" How shall we define it? The community which is to be served is a geographical one, absolutely inclusive of all the residents of a given city or neighborhood. American democracy sets this standard, and servants of the living God must have no narrower vision. And the

community upon which rests the responsibility of providing religious education theoretically is identical; all religious organizations in that community share in the responsibility of cooperation to provide leadership, Christian Scientist, Jewish, Protestant, Roman Catholic. But practically, when it comes to organizing, there will always be defections. So much depends upon the spirit of the individual priest, minister, or rabbi. Changes in leadership, also, come so rapidly that what is possible this year may not be possible next year.

Nevertheless, it should be possible to gather a representative group, consisting of the minister or rabbi and one or two lay delegates from each church or synagogue, to form a General Committee, or a Community Council of Religious Education. The lay delegates suggested are a great help in emphasizing that the committee does not involve the compromise of any ecclesiastical convictions, but is a patriotic undertaking for God and country.

This community council can be an impressive object lesson of tolerance and goodwill and it can accomplish a few simple things which involve the broadest cooperation, for example, the necessary request to the board of education that provision be made for the schedule on which children be excused during school hours to attend the weekday school of religion. When the Freethinkers Association sought to obtain a mandamus against this in White Plains, the Community Council formed the natural body to head the defense.

The ideal for this council is a group of thoroughly interested people from whom the maximum of cooperation can be expected. Such a group will accomplish far more than any one might anticipate. But even if this community council may not meet more than once a year, and even if it may seem at times to be only a "paper organization", it is worth

while because logically right. From time to time it should be revived.

But a curriculum of religious education, or even the methods of organizing schools, cannot, in most American communities, be reduced to low enough terms to include all of the religious forces. Natural lines of cleavage into three groups, Catholic, Jew, and Protestant, are so vital that they must be frankly admitted, not only with tolerance but with mutual respect and interest. Each group must (1) accept its task for its own people, with the recognition that others are doing the same, and (2) do what it can in going out to the great unchurched population along natural lines of race, color, tongue, or previous allegiance. Full and generous allowance must constantly be made by all for American freedom in religion; the inalienable right of every citizen to make a free choice and to change.

On exactly the same principle, it must be conceded that a part of the community task is being fulfilled by each church and synagogue in working out its own local program. The Catholic parochial school, the Jewish synagogue school, the Protestant Sunday school will each be maintained as part of an individual parish, but they take on new beauty and significance when recognized as fitting in to a community wide program of training future American citizens in religion.

III

The organization of Roman Catholic or Jewish forces for their part in the community task is not a subject for Protestant clergymen. But we can point out that a wrong assumption is frequently made that failure to cooperate is solely a Protestant vice or misfortune. The spirit of fraternal good will and willingness to cooperate depends in the final analysis upon the spirit and outlook of the individual leader, and does not necessarily grow out of creed or church or-

ganization. Individual Catholics, Jews, or Protestants, in this field, may prove better or worse than their creeds.

Among Roman Catholics, in the matter of cooperation for the weekday school, we have found that priests of adjoining parishes may decide to work separately from each other on divergent schedules quite as much as any recalcitrant Protestant.

Among our Jewish brethren there are three groups, without counting the unattached or irreligious element: (1) the Orthodox, clinging fast to old traditions in every way; (2) the Conservative, who form a "middle of the road" group, for example: adopting the English vernacular in the sermon, (3) the Reform, giving up the old traditions in varying degrees of approach to radical new positions.

While these three groups may be willing to send their representatives, for patriotic reasons, to a community council, our experience indicates that it is impossible for them to organize themselves for any united handling of religious education among Jewish children as their part of the community task. In this they are as separated as the most extreme Protestant groups.

IV

How shall the Protestant churches of a given community organize cooperatively to fulfill their part in the community task of religious education? Something more specific is needed than the ministers' association.

A Protestant committee or council of religious education should be formed composed of delegates officially elected by the churches cooperating. It thus becomes an official servant of the churches subject to their will and not a volunteer outside body. Theoretically, it might constitute a section or committee of the community council accepting the part of the community task allocated to it. But, practically, it is well to keep the commun-

ity council separate as an advisory body occasionally called together or undertaking only a few general tasks, as instanced before. In this way, Jew, Protestant, and Roman Catholic can freely meet and discuss such matters without suspicion of surrendering any self direction.

Of course, some Protestant churches will not be willing "to play the game." Usually this is due to an individual pastor whose chief interest is emphasis on the creedal or ecclesiastical points which separate his denomination from others. His real opportunity for this instruction is on Sundays. Gradually the great service performed for the community by an active Protestant council should so convince such a leader's officers and people that they will not allow their church to remain outside or their children to suffer the loss of this community privilege.

In all these problems of cooperation, evidently love is the only possible solution; love, that is, good will, intentional, self forgetting, persevering and untiring. Where an age long problem is beyond the force of arms or of logic, love softens and gradually works out a solution. When another man's position is beyond our insight, and even our understanding or sympathy, love solves. If God is love, he is the great solver of the world's problems, the great constructive worker. If Jesus is the world's greatest dynamic to arouse and inspire love, to make men have faith in love, to make men dare to live by love, then Jesus is the great solver or living Savior of the world at just the points where the world most needs help.

Delegates to this Protestant council can well be the pastor and two laymen or laywomen from each church, plus a small group of delegates-at-large chosen by the council because of special fitness, training, or experience. The ideal, again, is to get together a group of really interested people from whom the maximum of cooperation can be expected. Regular

meetings should be held at least twice a year, with a small executive committee (with us it consists of seven) to carry on the work between sessions. A strong finance committee is also absolutely vital for successful cooperative work. Publicity and curriculum committees complete the number of regular standing committees. Such an organization has been worked out by the White Plains Ministers' Association, after four years of experimenting, as the best solution.

V

The first big task today which confronts a Protestant council of religious education is the conduct of the weekday school of religious education. Here is a fine opportunity to express cooperative community ideals. In New York State, the court decisions make clear that such schools must be absolutely separated from the public school, making no use of buildings, rooms, teachers' employed time, money, stationery, printing press or any other property. On the other hand, Supreme Court Justice Ellis J. Staley, when denying a mandamus to the Freethinkers' Association, April, 1926, clearly stated the constitutional right of parents to have children excused for religious instruction when such excusing, in the discretion of the local board of education, does not amount to irregular attendance. Judge Staley further stated,

That the obligations of citizenship require the promotion of a spirit of patriotic and civic service and the fostering in children of moral as well as intellectual qualities. That religious conscience, conviction and accountability are the least dispensable foundations for good citizenship and real patriotism. That moral growth and intellectual growth go hand in hand to make the essential elements of character and good citizenship.

To do the most for the children of the community by a weekday school, Protestant leaders, forgetting denominational lines and the building up of their own parishes, should establish geographical

centres. White Plains at present has four such centres, meeting in the church building best located to serve the children of one or more neighboring public schools. Children attend from these public schools regardless of their home churches.

The hour for the school constitutes a problem to be worked out with the superintendent and principals of the public schools to make the least possible confusion in their curriculum. The more children excused in each grade, the simpler becomes the problem.

What we may call the "Simultaneous Plan" provides that all the weekday school centres meet simultaneously with all grades attending at one hour, for example, the last school period on Wednesday afternoon. This plan rides rough shod over public school curricula and involves the largest number of teachers for the school of religion.

What we may term the "Daily Plan" provides that a given period in every school day, say the last hour of the afternoon, be agreed on for religious instruction. The four centres will be open every day at that hour, each grade attending on its designated day, for example, third grade on Monday, fourth grade on Tuesday, etc. In White Plains, because only four grades are eligible, only four days were required, Fridays being omitted. The grade excused varied with the different centres. This plan requires fewer teachers and makes less confusion in the public schools.

But it is only a step toward a still better plan, which we may call "All of One Day" plan. This plan provides that one centre shall meet on Mondays, another centre on Tuesdays, etc. To this centre, each grade comes in succession at the hour arranged. Thus, at the South Center, meeting Thursdays in the Congregational Church, the third grade attends the first period of the morning and the fourth the last period; the fifth, the first period of the afternoon and the sixth, the

last period. In this way, children either come directly from home or return. This plan requires a minimum of teachers, permitting one or two highly trained specialists, on full time schedule, to do all of the teaching.

Well for the community, if the community council can unite Jew, Protestant, and Roman Catholic on a common hour! In White Plains in 1928-29, Jewish instruction is unrelated, Protestants follow the "All of One Day" plan, and Roman Catholics use after school hours (because of difficulties in using the faculty of the parochial schools in school hours.)

The cost of this work must be apportioned pro-rata among the churches co-operating, regardless of whether their church building is used or not. In White Plains the budget for 1928-29 is \$3,750, securing a full time director and one assistant. No charge should be made to children attending.

Regarding curriculum, our highly honored director, Miss Lillian White, thus describes her purpose in White Plains:

The purpose of the instruction is to help the pupils to develop Christian thinking, acting and character. The lessons will be chosen with this object in mind. The methods used include discussion, prayer, stories, information, history and practice in Christian living. Not only do the pupils talk about how to live, but the class period is used as an opportunity to practice Christian attitudes and acts toward the other members of the class. In the older classes the life of Jesus is carefully studied; also the story of the Hebrews and their religion as related in the Old Testament. This

work is learned in a connected way which is sometimes not possible in Sunday school. Training in worship and prayer is a most important part of every class, as we hope the children will have a consciousness of working and living with God.

VI

We must conclude with the bare mention of other activities which can well come within the vision of the Protestant council: daily vacation schools, teacher training in a really scientific manner, a clearing house for ideas and programs, occasional addresses by experts, the conduct of community undertakings, such as the Peace Declamation Contests. Character training in the present public school system could be greatly strengthened by this council's cooperation with the board of education. This council could also throw great light on the whole community task by a survey of all the experiences through which children are passing which inevitably educate them positively for good or evil. For example, let this survey consider the "movies"—how many children receive education from them and what is its value? Possibly a program of the right sort given once a week especially for children might grow out of this.

As a group of ministers and laymen become accustomed to think in terms of the community rather than exclusively in terms of their own parishes and denominations, the vision broadens and many things become possible for the good of all.

FROM TOLERANCE TO RESPECT

PETER AINSLIE

ONE OF THE MOST hopeful signs of the times is that these days are witnessing a rapprochement of the churches that can only be interpreted in terms of a united Christendom. There may be differences of opinion as to how and when all these things that make for unity started but this is of secondary consequence. The fact is that we are living already in the atmosphere of a united Christendom. That does not mean that all of the churches are planning to unite at once. Many years may pass before that is accomplished. But there is a visible growth in understanding and appreciation of Christians of each other that has not been known in the world before.

Those hard and fast theological differences that seemed impassable barriers some years ago are gradually giving way to new interpretations that sometimes have their roots in these extreme differences. Take for example the action of the recent Methodist General Conference in making approaches to the Presbyterians. Here is an instance where Arminianism and Calvinism were severe in their divergences, apparently more severe than they really were. But unconsciously, perhaps, a Methodist appears to be thinking in somewhat Calvinistic terms, while a Presbyterian appears to be thinking in somewhat Arminian terms. But both were thinking in terms of divine sovereignty and appeared to be unconcerned as to whether their secondary influences were from Calvin or Arminius; their primary influence was Christ.

Theology is a changing science. What

appears dogmatically true for one generation may not have the same place in another. It is not so much that we are discarding old interpretations with their cocksure isolations as it is that we are laying hold of new interpretations including larger fellowships, in some instances a modification of what former generations held or little in similarity to former generations, but nevertheless being the expression of the faith with new attitudes and new phrasing, so that progress maintains its continuity even though it appears sometimes to break violently with the past.

It is a decided advance when we realize that we are living in 1928 and not in the nineteenth or eighteenth or seventeenth or sixteenth or eleventh or even the first century. The past has made great contributions and we do not attempt to discredit its offerings, but our contributions are to the present and the future. Biblical criticism, philosophy, science, and theology all need each other and never more so than today. In the recognition of this need and our adaptability to it we find necessarily new paths into which to walk. We have lost nothing of real value, but we have found new values in religion and in the practical expressions of Christianity expressing its great convictions in a way that shows them to be intrinsically reasonable. In our observation of these convictions being the common property of all Christians our party attitudes are decidedly weakened and we come to a larger appreciation of those who hold to these common convictions.

It is, however, most difficult to get away from party attitudes and this is one of the struggles in which we are now involved. The larger fellowship is more appealing and has in it the elements of spiritual power, but the party affiliation has to such an extent kept its hold upon us that we move slowly and frequently find ourselves deciding for the lesser loyalty over against the larger. But lesser loyalties must give way, and they will, to larger loyalties. Each Christian must face this in his own heart.

When the Lausanne Conference was in preparation one of the journals of my denomination announced in a lengthy editorial that funds would be provided to publish in handsome form those documents that had to do with the founding of my denomination, giving these for free distribution to the members of the Conference. I was greatly disturbed that my denomination was going to use the Conference for denominational propaganda. Being a member of the Business Committee of the Conference and being familiar with all of its plans in detail, I knew that no other denomination anticipated using the Conference for such purposes. The committee of my denomination represented the very best element, fine, cultured Christian gentlemen for whom I have real affection and to whom I protested, before sailing and on ship-board, with no apparent results. Later, however, when the whole committee met at Lausanne the vote was adverse, due largely to British influences—besides the literature was lost in its transmission across the Atlantic.

Now the question is, Why did I protest? If the Congregationalists or Anglicans or Presbyterians had decided to use the Conference for such a propaganda would I have been as insistent in saving those denominations to respectability as I was for my own? I would have objected to that course on the part of those denominations, but I would have

been somewhat indifferent. With my own denomination I protested, in which, on telling it humorously to an American friend of another denomination, I said that I discovered that I was more of a party man than I thought I was. My ideal is to make the interests of all denominations common around the person of Jesus Christ. I thought I had got to where I could maintain that position, but the instance that I have cited proved to the contrary. What will I do next time is an interesting question to me. The discovery of ourselves as to where we are furnishes a basis for new adjustments. All our experiences take us into the laboratory, where we discover that all Christians are our brethren. Some day the tags will disappear.

Love of the brethren is as fundamental in Christianity as that Jesus is the Christ. If unlove is to be the order of Christianity, expressing itself in these rigidly maintained divisions, we might as well henceforth regard Jesus as a mere carpenter of Nazareth. Take away either of these—the fact of Christ or the fact of the love for the whole church of Christ—and we are left with a lame gospel for a lost world. In consequence of this scandalous condition no communion in Christendom can preach any other than a half gospel with a divided Christ. The shame of this condition is largely lost in the consciences of Christians.

There are individual voices in all communions pleading for a united Christendom. In fact, there never were so many voices pleading for unity as now. The spirit of conference and cooperation is abroad in the world and it appears to be an irresistible force. On the other hand, there are indications that are discouraging. There are not many communions in Christendom, speaking for the whole communion or for its officers, that really want unity except on their own terms; but every communion is pushing to its uttermost to make itself strong in

the earth, and, in many instances, without the slightest regard to any other communion. However, this need not overdiscourage us, so long as voices are strong and multiplying in their appeals for unity in the House of God.

A divided church is anti-social, immoral, and unspiritual. By *social* is meant that which pertains to society, living together, holding friendly intercourse, and cultivating companionship. But a divided church breaks up the social life, from the home to the general affairs of the community. How frequently has it been said, where the husband and wife are members of different communions, "We never mention the church and never discuss religion in our home." It is, perhaps, the best way to meet the scandal of a divided church, but it reveals, at once, the anti-social results of division. Christianity is a social religion and one of its functions is to strengthen the social life of people. Ruskin says, in his *Ethics of the Dust*,

A pure and holy state of anything is that in which all its parts are helpful and consistent. The highest and the first law of the universe and the other name of life is, therefore, "help." The other name of death is "separation." Government and cooperation are, in all things and eternally, the laws of life. Anarchy and competition, eternally, and in all things, the laws of death.

The words of this art critic and preacher essayist challenge us to avoid death by the pathways of our separation and to find life by the experience of mutual help.

By *moral* is meant that which pertains to the conduct and spirit of man toward God and toward his fellows with reference to right and wrong and obligations to duty. It needs no force of argument to affirm that it is the duty of Christians to love each other. But a divided church is the advertisement to the world that we do not love each other. From a moral obligation of love we pass without concern to the immoral attitude of unlove. We talk about following Jesus and we

quarrel over a dozen disputed and unsettled questions, making them tests of fellowship, when we know that the only sign of Christian discipleship is that left us by Jesus when he said, "By this shall all men know that ye are my disciples, if ye have love one for another." But a divided Christianity, changing conduct and spirit from normal fellowship into party groups, makes a divided church immoral in conduct and spirit.

By *spiritual* is meant that which pertains to the soul or the inner man. A divided Christianity dealing with motives, attitudes, and aspirations weakens these vital forces that have to do with man's growth toward God. A divided church can no more attain to the best in spiritual experience than a divided home, where husband and wife are divorced, can attain to the best in ethical example.

Because these are the common thoughts of Christians we are finding our way into inter-church friendships and alliances. The most powerful factor for this in America is the Federal Council of the Churches. Those of us who were with the Federal Council in its beginning in 1908 and have seen it grow in a remarkable service of unifying American Protestantism have occasion for rejoicing and, at the same time, observing that the next step in Protestantism is a federal union. The management of the Federal Council has been admirable from the start. Every year has brought increasing confidence. Its New York office has rendered a service that has made federation the open door for Protestant unity. It has moved just fast enough and all its gains have been so firmly held that we hope the day is not far distant when every Protestant denomination will be enrolled in its membership. Federation has been adopted among Protestants in many other countries.

There are international organizations that are likewise powerful factors. Many of these have had their origin in Amer-

ica, either wholly or in part. Among these are the World Conference on Faith and Order, organized in 1910; the World Alliance for International Friendship through the Churches, organized in 1914; Universal Christian Conference on Life and Work, organized in 1920; and many smaller movements that are contributing to understanding and good will. The community church is also a large factor in cooperation and understanding.

The Catholic Church has given more attention to unity in the last few years than any other time in its history. Their present attitude is for all to come to Rome, but this is not to be disparaged too severely so long as they are thinking relative to the obligation of a united Christendom. Thought changes people. The pope has organized the Benedictine Monks of Unity, being a fine group who are thinking toward other Christians. Their activities at present are having to do with the Russian Orthodox Churches. In many of the larger American cities this denomination has its churches, so that it is likewise an American problem. One of the Monks of Unity, Dom Andre de Lilienfeld, recently said:

The religious psychology of the eastern and western churches has developed on different lines, and sufficient care has not been taken to foster understanding and mutual charity between them. So it was that little by little they drifted apart and in some cases sealed their antagonism by an official excommunication. Now it is an historical fact that no such excommunication has taken place between the Catholic Church and the Orthodox Patriarchate of Moscow. Cut off from each other for centuries and become strange and foreign to each other, Rome and Moscow, like all other Christian communities, have felt in this new age the stirrings of the Holy Spirit. The divine call to reunion has been echoing through the world a thousand years, and it would seem today that humanity is preparing its heart to reply a great "Amen."

If it be said, and it often is said, that the unity of the whole church is impossible when we think of the Catholic Church, on one hand, with its great antiquity, wonderful organization, and

growing power, and, on the other hand, the Society of Friends, without baptism or the Lord's Supper, but whose spiritual characters have set them in the front rank of fine examples of Christian living—the answer is that, if the union of Christendom is not possible, then either Christianity is not of God, or all Christian communions are on a false basis. The notion of one church's holding all the truth and all the others holding fragmentary parts of truth belongs to the nursery of bygone days.

But with the belief that Christianity is of God and that all communions are the holders of some truth, we are summoned by God to advance in conference, in cooperation, and in fellowship. In conference we talk at first hand regarding our differences, and find new understandings and form new appreciations. In cooperation we learn to work side by side for a common end, discovering, as we work together, new worth in those from whom we differ. In fellowship we advance to a sympathetic attitude of mind toward those from whom we differ.

It is sometimes thought that this fellowship is based upon indifference or uncertainty. But it is just the opposite. It is the afraid who avoids conference and refuses cooperation and sometimes expresses his intolerance in bigotry and may go to the extent of persecution. He tries to think that he is sure. He may affirm it defiantly. Do not believe him. He is resorting to a false method to establish a false position. It is the Christian who has fellowship with all who is unafraid. He proves that he is unafraid by trusting others in conference and in cooperation. The most confident person in all history was Jesus, who went to the cross unafraid and entrusted his religion to a few simple minded Jews of Galilee. The question that faces us is: Are we able to be Christian enough to be unafraid to trust other Christians with the truth of Christ?

FROM TOLERANCE TO RESPECT IN FOREIGN MISSIONS

CHARLES R. WATSON

THE ATTITUDE of religious groups toward each other within the Christian camp in bygone days is supposed to be portrayed in the doggerel:

We are the faithful few,
Let all the rest be damned.
There's lots of room in hell below,
We can't have heaven jammed.

If any such attitude ever existed—and we doubt it—it certainly did not characterize the foreign field or the Christian missionary groups laboring there. This would only be expected, however, for what but the most narrow mind could be preoccupied with microscopic theological distinctions or differences of church ritual, when in the face of the great fundamental religious needs of the world. As in the political world any great external issue solidifies the diversified elements of a nation's life, so the challenge of the non-Christian world has tended to bring into closer relations the different denominational agencies engaged in meeting that challenge. Cooperation and union between the denominations in the foreign field has almost always awaited the willingness of the authorities at the home base rather than the reverse. It is doubtful whether any portion of the Protestant Christian camp can show as rich a development in mutual respect and cooperation between its several groups, as that sector which lies in the foreign mission field. All this, however, is not to deny that this achievement has been a gradual and difficult growth and that much yet remains to be done.

I

From the earliest days of modern missions there was a decent regard for partition of territory, it being considered a breach of comity to enter the territory of another mission. The great missionary conclaves of the last thirty years—New York, 1900; Edinburgh, 1910; Jerusalem, 1928—have stressed the spirit of Christian cooperation. New York, 1900, talked much of comity, but the implications were chiefly negative: "Do not fight. Keep off each other's territory." Edinburgh, 1910, went further: it launched the first international interdenominational world wide organization for positive cooperation between Protestant missions. This movement went forward, chiefly under the inspiring leadership of Dr. John R. Mott, whose endless itineraries around the world gave him opportunity for it, until there were set up in practically all the great areas national organizations for cooperation between the Protestant Christian missions of those areas. Thus witness the splendidly representative and vitally active Councils in China, Japan, India, Western Asia and Northern Africa, and elsewhere. At the home base, likewise, provision was made for cooperation in foreign missions. The Foreign Missions Conference of North America antedates all other such organizations and is now in its thirty-sixth year. Similar bodies are found in Germany, France, Great Britain and

other countries that share in the missionary enterprise.

The full story of this cooperative movement was rehearsed at the Jerusalem Conference in a paper prepared by Dr. Mott. The point to be made here is that where such cooperative agencies have come into existence, "holy wars" between denominations must have ceased long ago and tolerance must have changed long ago to interdenominational respect and sympathy. So real and solid is this attitude, so mature is its development, that one may point in almost every mission field to large and prosperous union colleges and hospitals, union printing presses and literature societies, even to union theological seminaries. Tolerance could not have founded these institutions. They are the children of mutual respect and trust and cooperation between Protestant missionary bodies on the foreign field.

II

All this, however, relates to the Protestant missions; what of the attitude between the Protestant and the non-Protestant bodies? Here there are two stories to tell. The one has to do with the old Oriental Churches; the other with the Roman Catholic.

The relations of Protestant missions and the old Oriental Churches (Armenian, Coptic, Greek, Assyrian) have greatly improved within the last two decades, but there is still far to go. The initial attitude was almost universally one of hostility, particularly so on the side of the Oriental Churches. How could it be otherwise? The successes of Protestant missions were usually the measure of defections from those Oriental Churches.

In vain did the Protestants declare that it was not their desire to undermine the Oriental Churches, but only to bring to them educational enlightenment and spiritual quickening. In vain did they, in

some instances, refuse to accept into Protestant Churches former members of the Oriental Churches. Their very activities created unrest, a spirit of inquiry and dissatisfaction, a tendency to disobedience and rebellion, among the members of these Oriental Churches. In self defence, the hierarchies of these Churches launched campaigns against the new teachings. Persecutions are on record: the burning of books, excommunications, fiery invectives, even attacks upon life and property. In such an atmosphere, it was difficult to keep alive a spirit of tolerance, and the opportunities for Christian sympathy and cooperation were rare.

With the passing of the years, however, the feeling of bitterness subsided. The Protestant missionary movement "found its place in the sun." It became tolerated, but was still suspected. A spirit of enlightenment penetrated these Oriental Churches and now on both sides we find a new attitude developing. It is not an unusual thing today to hear some young Oriental Church leader refer lightly to those days of conflict and then give credit to the Protestant missionary movement for the awakening that has come, the new day that has dawned within his Church. The recent missionary conference at Jerusalem had at least one member of such a Church—Hafez Effendi Daoud, of the ancient Coptic Orthodox Church—sitting as a regular member of the conference, though not representing his Church officially. The Jerusalem patriarch of the Greek Orthodox Church offered his palace and church on the Mount of Olives to this Protestant gathering for their use, and the Russian Archbishop's Cathedral choir assisted in the Sunday morning service of the conference. All this shows the passing away of bitterness and rivalry, the development of a spirit of tolerance which rapidly approaches mutual respect. Still there is some distance to travel before

practical cooperation between the two camps is realized.

The story of Protestant relations with Roman Catholic agencies is soon told, for there is almost nothing to tell. The Protestant missionary bodies have made practically no approaches to the Roman Catholics, sustained no relationships (save as individuals may have done so), and the mutual attitude is perhaps best described as total indifference. Under the leadership of the Anglican forces, Latin American missions were left out of the program of the Conference of Edinburgh, 1910, with a view to emphasizing a Christian recognition of the Roman Catholic Church. No doubt a spirit of tolerance has developed even here on both sides, but little expression of it is discernible.

III

Hitherto we have been concerned with the attitudes of Protestants toward each other and of Protestants toward other non-Protestant Christian bodies. A larger issue arises. What is the attitude of the Christian missionary movement toward the non-Christian religions of the world? Is there even tolerance here? Could more be expected than mere tolerance?

I can recall, a good many years back, listening to a presentation of the non-Christian religions of India by a missionary, himself an oldish man; so the attitude dates considerably far back. He portrayed the religion as a skillful invention of the devil to delude humans, and showed with what devilish reluctance points of truth had been conceded here and there to keep the human fish from abandoning the religious bait and hook. It was very vivid. I do not say that such an extreme attitude prevailed widely, but it is suggestive of the general viewpoint of hostility to non-Christian religions that was not uncommon. Supposed loyalty to Christianity, in some cases, was felt to involve denunciation of the non-Christian religion.

It can be truthfully said that the present day missionary lives in a different atmosphere, approaches the non-Christian religion in a totally different spirit and accordingly comes away with a very different appraisal of it. Perhaps, the chief reason for this changed attitude is jealousy for the very character of God. The modern moral sense cannot tolerate the thought that the God of love revealed by Jesus Christ would have left great blocks of humanity across long centuries of time without some spiritual light. It becomes the Christian's duty, *for the glory of God*, to discover what there is of good, what is comforting and worthy, in the non-Christian world and its religions. Approaching these religions in this spirit much is found which escaped eyes whose vision was not motivated by such a line of reasoning.

Add to this the broadening of men's minds by scientific investigations of non-Christian religions and of the origins of religious life. The opening up of the Sanskrit and Chinese, the Egyptian and Mesopotamian languages and their religious records has brought to light a whole world of material having to do with both the religious developments and the religious attainments of other ages and peoples. Reverence takes the place of ridicule, for back of the process one sees a God of infinite patience disclosing to man a richer and fuller knowledge of Himself.

The Jerusalem, 1928, Conference set its seal to this more sympathetic appreciation of non-Christian religions, but in a statement so wisely framed as to be catholic and to safeguard from dangers which we discuss in a later paragraph. This statement appears in the Findings on the Christian Message, as follows:

To non-Christians also we make our call. We rejoice to think that just because in Jesus Christ the light which lighteneth every man shone forth in its full splendour, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His

Son into the world, has nowhere left Himself without witness.

Thus, merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one Truth that sense of the Majesty of God, and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way to escape, which are at the heart of Buddhism; the desire for contact with ultimate Reality conceived as spiritual which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour. . . .

We call on the followers of non-Christian religions to join with us in the study of Jesus Christ, His place in the life of the world, and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to co-operate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good which men have conceived is fulfilled and secured in Christ.

Could any statement go farther in gracious sympathy with and appreciation of other religions while holding fast to the uniqueness of Christ? Here is not merely tolerance, but certainly respect, even cooperation proffered along certain lines. It would carry us too far afield to attempt to portray the kindlier attitude which adherents of non-Christian religions are taking toward Christianity. Suffice to mention Gandhi's repeated appreciations of Christianity, as a conspicuous example.

IV

Having reviewed the changed situation, it will be worth while now to point out briefly its implications for good or for danger.

First, what of the growing spirit of sympathy between Christian denominations or Churches? Among the many results, the following are certainly very evident:

(a) *Economy*. There is economy of

money and of staff. Rivalries and duplication are eliminated. It is not that any Church or mission actually operates on a lower budget, for cooperative work is almost always added to previously existing work by the opening up of some new line of endeavor which had been neglected up to that time. But for the work undertaken, cooperation reduces expenses materially.

(b) *Greater influence exerted*. One of the most valuable results of interdenominational cooperation in the mission field is the wielding of greater influence upon communities and even governments. No better illustration can be found than the fact that at the close of the Great War over \$20,000,000 worth of German mission property was saved from confiscation because the missionary agencies of the Allied nations were able to speak authoritatively and unitedly to the Governments assembled at Paris to draft the Versailles Treaty. On many other occasions on a more limited scale, unity of action has resulted in a favorable response from community or government when moral questions were at stake.

(c) *New fields opened up*. Through cooperation between denominations, the Christian movement has been able to attempt tasks which no single agency within the movement dared undertake alone. Think of the colleges and universities, the hospitals and printing presses that have resulted from this new attitude of friendly cooperation. No one denominational agency by itself dared even to contemplate some of these opportunities. The recent Jerusalem Conference was able to point the way to still more challenging tasks only because previous decades had already unified the Christian missionary forces and provided them with agencies for united self expression. Herein lay one of the distinctive glories of this great Conference. Because they were ready for it, the Conference could lay upon the

missionary agencies such stupendous commissions as these:

Christianize the social and economic life of your nation. Make Christian your nation's foreign policy. Work for the removal of racial friction. Establish international justice. Abolish war and the threat of war.

A commission to save individual lives could be given rightly enough to an individual denominational agency, but such far reaching commissions as these presupposed, among them all, sympathy, cooperation, unity. The hour had come to lay upon them such tasks.

(d) *Independent indigenous churches.* Through the removal of interdenominational rivalries, in many fields it became possible to establish independent indigenous Churches. Where no one mission had a membership or a ministry or a financial situation warranting the separation of the native Church from its mother Church in the West, a pooling of ecclesiastical values resulted in a native Church capable of standing alone. Such are found in China, in Japan, in India, and in South America. Churches effected through such unions represent no mere addition of forces, but an accession of spiritual vision, of national pride, and of ambition for the Kingdom of God of immense significance.

(e) *Far to go yet.* Inspiring as are the gains already secured through interdenominational sympathy and cooperation, any one can see that the major part of the missionary enterprise is unaffected as yet by the changes named, for the major portion of missionary administration in every field is still along denominational and not cooperative lines. Were it not for the restrictions and entanglements of denominational requirements (imposed not by the missionary conditions but by the requirements of the situation in America and the other home bases), there could be launched in all the great mission fields and in many of the smaller ones comprehensive policies and

programs of evangelism, education and other activities that would challenge attention and admiration and bring measurably nearer the achievement of the great aim of Christian missions. The same could be said, of course, of Christian work in America. As Dr. Robert E. Speer has often observed, the problems of efficient cooperation are much more numerous and difficult than those of union.

Second, what are the implications of the changed attitude toward non-Christian religions?

(a) *There are dangers.* The deliverance of the recent Jerusalem Conference has already been quoted, but that statement was neither forged nor adopted without a considerable discussion that brought out the dangers attending a *rapprochement* between Christianity and non-Christian religions. Much depends upon the grounds for this appreciation of non-Christian religions. A recent article by James Harvey Robinson in *Harpers Magazine*, entitled "Religion Faces a New World" illustrates just how Christianity may be robbed of any claims to uniqueness and all religions be reduced to a common denominator, until, as a keen critic once remarked, they are all made to appear like so many birds on some religious tree, save that Christianity is represented as the sparrow on the topmost twig, singing, "Nearer, my God, to Thee." The Jerusalem Conference represented anything but that. Its statement was not motivated by lowered views of the uniqueness of the Christian message. Its appreciation of non-Christian religions was no endorsement of a syncretistic view of Christianity. As Professor Hocking of Harvard said:

In philosophy one dreads eclecticism, a patchwork of ideas that do not belong together. I sympathize with those who hate syncretism in religion; mere syncretism has no charter of life in it. But there is a form of hospitality to the experience and thought of religions other than our own, which is not mere syn-

cretism and which is demanded by the new situation in the world of thought today. . . . The thing feared in syncretism is a loss of personal identity. In making friends, we impart into ourselves something of the quality of the other person; yet it never occurs to us to fear loss of personal identity. So in appreciative contact with other religions, Christianity need have no fear of its own identity.

Much else might be said, but this will suffice to show that there may be a false and dangerous *rapprochement* between Christianity and non-Christian religions, as well as a sound and profitable one.

(b) *Freer access to non-Christian life.* Sympathy is always an *Open Sesame* to life. An appreciation of what is good in non-Christian systems enables the Christian missionary to gain access to non-Christian minds and hearts as never before. One has only to read Stanley Jones' *The Christ of the Indian Road* to realize what friendliness will do. I can recall sitting as a boy in my father's study in Cairo as he entertained Moslem sheikhs from the Azhar and discoursed with them. I can still recall the look of amazement and then of appreciation and pleasure on their faces as they heard him quote accurately and sympathetically from their Koran and sacred books. Yes, sympathy penetrates.

(c) *Cooperation possible.* Cooperation between the Christian and the non-Christian forces of a community has become

possible in respect to many issues where a common interest is found. Such issues are those of health, child welfare, sanitation, education, and many other factors of communal life.

(d) *Christ's Spirit more truly visualized.* Perhaps this is the supreme value of a closer sympathy between Christian and non-Christian. The finest characterization of the great missionary conference at Jerusalem in April, 1928, is that it substituted the word *Service* for the word *Conquest* as the rallying cry of Christian missions. We have tried to justify our *world conquest* programs by saying that we only meant conquest by Truth, a spiritual warfare, an enthronement of Christ Himself. For all that, the spirit of carnal pride has been far too often and far too much in evidence. We, our race, our culture, our civilization, our religion, were going to win out in the world and conquer human life. A very pleasant prospect for us, but is it any wonder that other people have resented it? It was high time to abandon in spirit, if not literally, all reference to *conquest*. It never was our Master's word anyhow. His word is *service*.

Truest the work when 'tis the deed not doer
counts for most;
Sweetest the strain when in the song the
singer has been lost.

ISRAEL EDUCATES

S. H. MARKOWITZ

UP UNTIL very recently the keynote of Jewish conventions was Americanization work. This held true whether it was a convention of Jewish social workers or Jewish fraternities, lodges, sisterhoods, brotherhoods, or whatever other assemblage of Jews it might have been.

Now we find that the National Conference of Jewish Social Service stresses Jewish education. The B'nai B'rith has given up Americanization work and stresses Jewish education in the form of the Hillel Foundations and their A. Z. A. movement. The Council of Jewish Women raises its voice for Jewish education. At the last gathering of the Central Conference of American Rabbis, a new Rabbi's Manual was adopted which reintroduces some of the previously discarded traditional ceremonies. And only a few days ago, Mr. Julius Rosenwald, an ardent admirer and strict follower of the late Rabbi Emil Hirsch, of Chicago, comes out with a positive declaration for Yiddish and Hebrew education. "Send the children to Cheder where they will acquire a thorough and comprehensive Jewish education, not omitting Hebrew," he is quoted as saying. In all this we find very striking evidence that the pendulum has now started on its return swing toward traditional Judaism.

Alfred Segal of Cincinnati thus describes the attitude of American Jewish leadership.

Many other evidences could be brought forward to show that the changes which have occurred in American life during the past few years have created within the Jewish group a reactionary movement from which far reaching results are bound to follow. This desire to return to the ways of the past is not the result of a well ordered program for group reconstruction, but rather the normal fear of group disintegration and assimilation.

American Jewry has reached the end of what might be called the first period of

the Post-Ghetto era. A few generations ago the Jew for the first time was permitted to think of himself as a citizen of the country in which he lived. So great was his elation over this newly acquired privilege that he resolved to show his gratitude by making himself the best possible citizen. With this end in view, he left his ancient moorings and sought to incorporate himself into the world about him. Many of the traditional studies were discarded and secular sciences received enthusiastic attention. "Modern" habits and ways were eagerly adopted; the Jew made every effort to become as much like his non-Jewish fellow citizens as possible.

The curtain has already fallen upon this scene and an entirely new stage setting is being prepared for American Jewish life. Whatever the specific causes for this reaction, there can be no doubt that it is the direct result of definite tendencies current in our country today. America is in a period of reaction. The desire to return to pure unadulterated one hundred percent Americanism is blatantly manifest. Restricted immigration, attempts to establish the numerous *clausus* at Universities, the exclusion of Jews from social clubs, and, more recently, the revival of the old European ritual murder libel—all these factors and many more have had a tendency to drive the Jew back to the shelter of his own group. The age old hostility to intermarriage has been strengthened and the tremendous emphasis upon Jewish educa-

tion is simply an indication of the normal desire for group preservation.

Nowhere, however, is there in evidence among the leaders of the Jewish people any appreciable conception of the size of the problem which confronts American Jewry. This whole reactionary movement is the instinctive response to a condition involving some element of danger. Confronted with a crisis in any new situation mankind is always prone to seek refuge in the "good old ways." Jewish education represents for most of those who use the term so glibly the indoctrination of the young with those ideas, habits, attitudes, and skills, by which the adults of this generation classify themselves as Jewish.

The realization that those techniques and instrumentalities which served effectively to adjust the past generation to its world cannot possibly be utilized to accomplish the same end for the rising generation in the present, does not seem to have dawned upon most of those who cry out so vigorously for Jewish education. In practically every case this term signifies the effort to transplant from the written records to the consciousness of our Jewish boys and girls as much of the social experience of Israel as it is possible to accomplish in the face of contending and competing influences. A prominent Rabbi who was asked for the use of one of his religious school classes for the purpose of experimentation replied,

I am not interested in method. My whole concern is to jam as much material into my pupils as I possibly can. I know what they need much better than they themselves. They have very little time now for Jewish studies, and to waste a third of the Sunday morning period in getting them to decide that they want certain material is nothing less than ridiculous. If we had them during the week we might afford some time to experiment with method, but under existing conditions an hour and a half on Sunday is the most we can expect. Therefore, I regard it as my task to give them as much history, Hebrew and literature as they can assimilate in the short time that I have them.

The conception of education as a process of adjustment in which the learner will utilize the best that the past has to offer in the attempt to find the most satisfying life in the present does not exist in the program of most of our Jewish leaders. We are still under the impulsion of a point of view which regards the transfer of subject matter as the central purpose of education. In the case mentioned above, no question as to the effectiveness of this method seems to have arisen. It is tacitly assumed that if children acquire enough of Jewish learning, history, literature, and Hebrew, they will thereby become good Jews.

But the problem is by no means so simple. The Jewish child living in the Ghetto a few generations ago was educated in the community even more than in the school. The latter made him acquainted with the literature of his people and thereby gave him a certain status in the community. But his attitudes and habits were formed by the control which group tradition exerted over him. In his narrow and prescribed world, he learned how to live not by academic training but by actual experience in his community. Today, when there is no longer a rigid and circumscribed Jewish community, when the child comes into intimate contact with influences of a varied and complex nature, the attempt to make a knowledge of literature do what it never could and never was intended to do even under the most favorable circumstances, is doomed to failure.

The Jew has always made education the essential, perhaps the predominating element in his religion. The world rested for him upon three pillars, the first of which was Torah, or learning. But literary knowledge is not education in our modern sense. Training in the ability to live according to the highest standard which time and experience have evolved must not be confused with a log-

ical and systematic arrangement of events in the historic development of a group.

Some years ago the Jewish Chautauqua Society, no doubt realizing that the Ghetto approach to education had become inadequate and unsatisfactory, published a course of study entitled *Methods of Teaching Jewish Ethics*, by Richman and Lehman. It made the content of instruction a series of duties which were to be taught directly in the classroom. It was a noteworthy project and represents the first attempt to apply the distilled wisdom of the experience of Israel to the everyday duties of the Jewish pupil. But it is not as widely utilized as might have been expected. In general it was made a corollary to the study of history but did not become the central factor in Jewish teaching. In 1923 one of the discussions on the floor of the Chautauqua Assembly dealt with the question whether ethics should be taught as a separate subject or incidentally in connection with history. The whole approach was academic and influenced by the conception of education as a literary exercise.

That there are gropings toward a more adequate program and more appropriate techniques is quite evident. A large midwest city has at the head of its Bureau of Jewish Education a young man who says,

Our school is not confined to imparting theological information or "church" history. Our school is concerned with every variety of Jewish cultural life. Its aim is to prepare children to live in the Jewish community. The needs of the community, therefore, in all their manifestations, are the school's primary considerations.

The author of this statement is apparently aware of the necessity of a complete reorganization of the Jewish educational system. He urges American Jewry to emancipate itself from the Ghetto method. But his vision is somewhat limited in that he makes adult Jewish society the sole educational arbiter. He scans life as it is or as he would have it in the

Jewish community and proceeds to extract therefrom those elements which he regards as essential. It is the "job analysis" method unscientifically applied to Jewish conduct. Thus he finds that "the ability to read Hebrew is a fundamental process which we regard as essential to Jewish group life." It is an apriori conclusion without authoritative basis. The knowledge of Hebrew may be essential, but it cannot be determined in any ex cathedra manner. Adjustment implies the utilization of all the available instrumentalities. It is conceivable that under certain conditions the "sacred language" may be a requirement in the adjustment process, but it is not necessarily or universally so. In spite of his eagerness to depart from the point of view of the Ghetto, he is still unconsciously influenced by its philosophy. He is attempting to modernize its application but essentially he is still thinking in terms of a circumscribed Jewish life.

Another Jewish educator, even more prominent and influential, recognizes the inconsistency implied in such a position and finds an escape in the declaration that Jewish life as it is being lived in America is superficial, that it really is no Jewish life at all, and that our task is to give children the essence of Israel's historic experience in order to keep them loyal to the Jewish ideal. In Palestine and in Palestine alone is the true Jewish life possible. Until the Zionist dream is realized, we can do nothing more than mark time. It is a sort of millenarian justification for the perpetuation of traditions from which he refuses to extricate himself. Comment upon this point of view is hardly necessary. We Jews have lived in different countries for two thousand years and have adjusted ourselves with varying degrees of effectiveness to many cultures. To speak of American Jewish life as superficial is to read out of ex-

istence with a wave of the hand twenty centuries of group experience.

Someone has said that "the thirst for higher education of a professional sort seems to have taken hold on Jewish youth more than on other groups." This condition is not peculiar to our generation nor indigenous to America. This eagerness for knowledge has characterized the Jewish people from the beginning and is, in a large measure, responsible for Israel's massive contributions to the world's literature. The dean of a graduate school who has been in contact for years with students from rabbinical seminaries speaks of them as both acquisitive and inquisitive. They are eager for knowledge, but keenly critical and fearlessly and unhesitatingly ready to analyze every morsel of information. He rather resentfully accused them of a lack of reverence. Perhaps our Jewish freedom from the control of a creed makes such an attitude only natural. Since there is no ecclesiastical authority in our group, each individual has unlimited intellectual liberty. And it is probably this unqualified freedom which accounts for the almost total absence of what is popularly termed "faith," in Jewish theology and for the intellectual shrewdness and agnosticism of which the dean complained. Further, it may be that this "acquisitive and inquisitive" tendency has brought the Jewish student into conflict with the majority standards and traditions at our universities. It may, therefore, be responsible for the difficulties and maladjustments of some Jewish university folk.

For this reason the Hillel Foundation, already established at four or five American universities, is a movement of considerable significance. The work was organized at the suggestion of Dr. Edwin Chauncey Baldwin, a non-Jewish professor at the University of Illinois, "With a view to furnishing religious education for

Jewish students, specifically to train them for lay leadership." The fact that it was necessary for a non-Jew to bring the urgent need for such a work to the attention of Jewish leaders indicates at once what a woeful lack of insight into the problems and needs of Jewish university students existed among the leaders in Israel. Dr. Baldwin in all probability appreciated the plight of the young unadjusted Jew on the campus and is responsible for the movement.

Although it posits as its purpose the training for lay leadership, results seem to indicate that the Hillel Foundation is helping with considerable effectiveness to orient the Jewish student in his world. The simple fact that the number of Jewish young people who at registration refused to reveal or evaded in one way or another the question of their religious affiliation has decreased measurably, is an indication that the Foundation has given them recognition and a status they never had before. The Hillel Foundation is a movement of great significance for religious education. But its value and meaning are not appreciated by most of the Rabbis, as is clearly evidenced from the discussion on the floor of the Central Conference of American Rabbis in Cincinnati in 1925.

In any survey of the methods employed by American Jewish leaders to cope with the problems arising out of the rapidly shifting standards and changing moral philosophies and controls so characteristic of our age, mention must be made of the synagogue, community, and social center, of the Young Men's and Young Women's Hebrew Association, and of the Jewish Welfare Board.

The synagogue center came into existence with the avowed purpose of serving as a "feeder" to the congregation. Many of the young people were becoming estranged from the synagogue and it was felt that an institution of this kind might

bring them back. A survey made recently indicates that the movement has, on the whole, been an acknowledged failure. There are, of course, some brilliant exceptions. The Emil G. Hirsch Center in Chicago has as its objective the integration of Jewish interests and activities into a unified and satisfying whole. According to its executive director it has been decidedly successful. But in general the movement has had little or no value for religious education.

The Young Men's and Young Women's Hebrew Associations arose because Jewish young people did not feel themselves completely at home in the Christian Associations. They were planned as institutions in which Jewish young men and women would enjoy, under congenial and desirable circumstances, those privileges and opportunities which were offered by the Y. M. and Y. W. C. A. Unlike the latter, it has not been dominated by any pietistic motives; in fact it has had little or no connection with organized religion. Unhampered by preconceived prejudices it has served a useful purpose. The effectiveness of the movement has thus far not been authoritatively measured, but it seems to have attained some degree of success, particularly in the larger cities. It has ministered to certain of the needs of the middle classes in Israel and has helped to avert the maladjustments coincident with the transplantation of cultures. In this respect it has served as a sort of helpful younger brother to the community and social center, whose value cannot be adequately estimated, but which apparently met a definite need in the adjustment of Jewish life to American culture.

The Jewish Welfare Board, which is now the stimulating agency for all the organizations mentioned, has as its purpose the "development of Judaism and good citizenship." Likewise, it still retains its original function of interest in

and provision for Jewish young men in the army and navy.

In any effort to coordinate all Jewish educational efforts and to supply scientific method to the problem, numerous difficulties arise, chief of which is the lack of cohesion in the Jewish group. There are three distinct branches in what might be called, for the want of a better name, the Jewish Church—the Reform, the Conservative, and the Orthodox. In addition there are groups organized around a specific idea, such as Jewish nationalism.

Each element has its distinct and definite objectives. At present it would seem impossible for each to put aside its predilections and to approach the problem of Jewish education from the point of view of life adjustment. There is no ecclesiastical hierarchy in Israel, and unanimity on the question of the content of instruction cannot be achieved. A body comparable to the International Council of Religious Education is impossible in American Jewry chiefly because the leaders do not comprehend the magnitude of the problem presented by the aspect of Jewish life in a rapidly changing world.

The reactionary movement in American Israel, induced as it is by the spirit of reaction generally existent in this country, seems to find expression only in a renewed emphasis upon the literary and linguistic treasures of the Jewish people. No attempt has been made to analyze Jewish life and build an educational program upon the needs and problems thus revealed.

I do not mean to say that the complexities and difficulties of the problem of religious education in a world of rapidly changing interests and standards altogether escape the leaders in the Jewish group. Thus, for example, Rabbi Fineshriber of Philadelphia in his address at the opening exercises of the Jewish

Institute of Religion realizes how ineffectual and unscientific are our existing methods. He calls for experimentation in religion and advocates the establishment of a chair of experimental religion in the Institute and other theological seminaries. "Its function should be on the basis of careful experimentation to determine what type of congregational organization is best suited to our times and needs. How can religious energy be transmitted to every individual and every home without excessive loss?" Here is clearly a recognition of the futility of attempting to maintain modern religious institutions with an antiquated methodology. Whether the Jewish group will appreciate the value of this suggestion remains to be seen.

Here and there appear intimations that Jewish leaders are disturbed by the overwhelming transformations which are occurring in Jewish life before their eyes. New interests are being acquired, new adjustments must constantly be made, and new problems are continually clamoring for solution. But no systematic effort has thus far been made to confront these conditions with knowledge that is authoritative and methods that have been tested by experimentation. As a typical illustration we take the problem of anti-Semitism. Many volumes have been written on the subject. Numerous are the specu-

lations as to its cause and even more numerous are the suggestions for its cure. But no one, as far as I know, has demonstrated with unassailable accuracy the actual origin of this phenomenon. And what is even more important, no one has attempted to create an authoritative and reliable technique with which to meet this problem. Limited investigation seems to reveal its presence in the lives of nine and ten year old children. It exists in varying degree in the life of every Jew and is universally recognized as a significant problem. Yet no scheme has thus far been worked out which will tell authoritatively what to do and how to act in its presence. Community centers and Y. M. H. As. have often been the direct result of anti-Semitism, but for individual guidance our leaders have nothing reliable to offer.

The Jewish group, like the Christian churches, will ultimately emancipate itself from the conception of education as the transfer of subject matter. Meanwhile, little genuine effort is being put forth to bring to bear upon daily problems the benefit of the accumulated experience of Israel. Our leaders on the whole are still bound by the academic approach to education. They still think of the process as the accumulation and assimilation of subject matter.

CATHOLICISM AND HUMAN NEEDS

I

THE CATHOLIC CHURCH

J. ELLIOTT ROSS

“MY dear Mr. Editor:

If I had been able to read over first your October exposition of the “principal interests of people in these days of changing standards,” I might have answered your question more satisfactorily. For you ask: “How is the Catholic Church attempting to meet the situation? It is changeless in certain respects, of course, but in method it seems to be more successful than most of the Protestant churches.”

The proof of any pudding is in the eating, and this is true of religious affairs as well as of secular. You are generous enough to ascribe a greater measure of success to the Catholic Church in this country than most of the Protestant churches attain, and I hope that it is not simply the distance which separates you from Catholicism lending enchantment to the view. The grass on the other side of the fence seems greener, and sometimes I have held up Protestants as examples in some respects for Catholic groups. I wish I could be sure that we are as successful as you think. But the actual, conclusive proof is very hard to get this side of Judgment Day.

There are, I suppose, two measures of success for any church. The ultimate measure is the number of its adherents who reach Heaven. And while it is impossible for us to know this, yet an indication of this result would be found in the perfection with which its members keep the Commandments. Belonging by

descent to that race which Lucas Malet called the “Self-Chosen People,” I should like to think that we Catholics are better than others. But lest I be like the Pharisee, going up to the front of the temple, as it were, and thanking God that we are not like others, I suppose I had better stand afar off, figuratively, and strike my breast because of our sins.

Unfortunately, there are no statistics that I know of throwing any clear light on the problem of how far Catholics keep the Ten Commandments. They are not perfect, of course. The legislation of the Church herself—especially regarding confession—assumes a great deal of imperfection. A number of Catholics land in jail for serious offences against the civil law, that are also offences against God’s law. And I should have to be a hardy optimist to assert that the cities where Catholics dwell in the largest numbers in this country, and where they control the political machinery, stand out as very much better than the cities where Catholics are a negligible minority. Still, I know no way of accurately measuring the success of the Catholic Church in getting her members to keep the Ten Commandments.

The second measure of a church’s success is not so searching, but it is easier applied. I mean the loyalty of its members in remaining in the organization. Under certain circumstances I know that some men will stay in the organization for worldly gain. They are not living up

to its principles, but they are shouting loyalty loudest. In the religious sphere they correspond to Johnson's scoundrel, for whom patriotism was the last resort. But on the other hand, a church that is steadily losing members can hardly be very successful, any more than a business that is steadily losing money can be successful. The business will ultimately become bankrupt, and if the process of losing members continues long enough the church will cease to exist.

Applying this test of membership to the Catholic Church in this country, we find a fair degree of success indicated. Between the two religious censuses of 1916 and 1926, the Catholic Church increased about twenty percent. As the increase in the general population by excess of births over deaths was about one percent a year during that period, the remainder would seem to be an ample allowance for Catholic immigration. If we could rely upon these censuses, we might reasonably conclude that the Catholic Church is doing better than holding her own.

I have indicated that the census is not entirely reliable. But I am inclined to think that any error is on the side of underestimating rather than overestimating the number of Catholics. The figures are in last analysis received from the pastors, and with us, at any rate, the tendency probably is to report as small a number as possible. The larger the number the greater the chance of episcopal assessments being increased, or of the parish being divided. Deaths, however, are probably reported accurately for us, and by calculating the population from the death rate, I found for one year that the population reported in the Official Catholic Directory was about three percent less. At least, any error would probably be in the same direction at both ends of the period, so that the increase during that time would be fairly reliable.

There is another rather interesting in-

dication of churchly health referred to by Dr. John Richelsen in the October *Scribner's*. He calls his article "The Vanishing Clergy," but he is applying this description to the Protestant clergy. During 1926-27, he says, the religious bodies other than Roman Catholic show a total loss in clergy of 3,605. But during that time the Roman Catholic priests increased by 1,571. When you consider that the priesthood implies four years professional training after college, celibacy, a salary of a thousand dollars a year for a pastor and eight hundred for an assistant, besides a good many restrictions in other ways, such a substantial increase in the number of men giving themselves to this life would seem to imply a rather healthy organization.

The reasons for what success these considerations indicate would be variously appraised according to the viewpoint. As a Catholic priest, I naturally believe that the grace of God has something to do with it. If I did not believe in the divinity of the Catholic Church, I would not be a Catholic priest. And the same thing is true of other priests, and true of the layfolk. The worldly considerations in this country are on the other side. But apart from any element of the divine in the situation, I think that several influences are operating for the success of the Catholic Church in this country.

Perhaps the most important of these influences is opposition from others. If competition is the life of trade, it may also be quite helpful in stimulating efficiency in a religious organization. Catholic priests know that they are watched, and they know that they have to be on the job to hold their own. Generally speaking, Catholic priests in the United States are clean living, hard working, devoted servants of their people. And the people respond. They give a loyalty that is sometimes embarrassing. Realizing his own unworthiness, in spite of his best

efforts, a priest feels ashamed of the height to which his people raise him.

I suppose we might classify as part of this influence of opposition the fact that priests stick to religion. The Catholic Church in the United States is a religious organization strictly. There is no union of church and state, and, on the whole, no chance to enter politics. Political support for a particular candidate would be fatal for him. So that it is a trick of some politicians to represent that their opponents are being supported by Catholics.

Catholic Churches are crowded several times on Sunday because they offer a strictly religious worship to their people. Human nature is at bottom religious. And if the Christian Churches do not give a religious outlet because they have been distracted by other things, the people manufacture a religion of their own. The priest who does his duty in the saying of Mass and the administration of the Sacraments has no difficulty in holding practically all of his own Catholic people. And gradually he attracts a few who have drifted away from other churches.

Closely connected with this is the fact that the Catholic Church, and priests representing her, speak as one having authority. That, of course, is based upon belief in a divine commission to teach in Christ's name. But I suppose that even from a purely human standpoint this attitude has a psychological effect. The generality of men want contact with someone who knows his own mind. Individuals are now and then repelled by this, but they are exceptions; and the fact that the exceptions are more vocal than the generality of folk should not make us overestimate their numbers.

This Catholic conception of the priesthood has been rather well expressed by a Protestant bishop who is deploring the activity of ministers in other directions,

and who thinks that such activity has led to loss of influence and prestige. "The minister, to my old fashioned mind," writes Bishop Charles Fiske, "is a man used by God to reveal God's truth, speaking as God's representative and as the authorized teacher of a Church which holds the deposit of faith, not uttering his own passing fancies and furthering his own fads, nor passionately championing the latest cause and setting forth the newest moral issue, but declaring the mind of the Church as an *ecclesia docens*. Especially do I conceive of the minister as the human instrument for conveying divine grace in the sacraments which he celebrates."*

In a very interesting book called *Catholicism and the American Mind*, Dr. Winfred Garrison has picked out the "supernatural" as being the distinguishing mark more essential than any other to Catholicism. And in a somewhat different way than that developed by Dr. Garrison, I think that this is true. The Catholic Church is a very remarkable combination of the natural and the supernatural. No religious organization has been franker, I venture to suggest, than the Catholic Church in recognizing the realities of human nature. She does not make the mistake of supposing everyone to be a saint or a mystic. But at the same time, she never loses her grip on the supernatural.

The whole sacramental system of the Church presupposes the supernatural and the possibility of making contact with it for help. There is a Sacrament for each great event of life on this earth. When a child is born, relations with the supernatural are immediately established through Baptism. When the birth of reason occurs, there are the Eucharist for daily spiritual food, Confession for healing the sicknesses of the soul, and

**Confessions of a Puzzled Parson*, page 23, Scribner's, 1928.

Confirmation for a general strengthening of the will to resist evil. When men and women choose marriage, it is not a purely physical thing, but a Sacrament of Matrimony carrying its special graces for the duties and trials of that state. Or if a man foregoes marriage, and devotes himself more particularly to the Kingdom of God on earth, through the priesthood, that, too, is a Sacrament—Holy Orders. And for the final event of this life—the passing from it through death—there is the Last Anointing.

Everywhere along life's journey the Catholic priest stands by the side of his people to help them in their efforts toward supernatural life. The people believe in certain powers of the priesthood, and the priests believe in them. One of the consequences is that hold of priest on people, that intimate relationship between them, which is the marvel of those who do not believe. And as far as I can see, the influences of modern life are largely powerless against this. Catholicism still grips such diverse men as the soldier Foch, the jurist White, the restless intellectual Chesterton.

However, there are certain shadows in the picture. Life in our big cities tends to become impersonal. Priest and people lose contact because of pressure of numbers. A sick person, for instance, sends for a priest of the parish. The man on duty that day attends. Perhaps he has never seen the person before, and when he returns he notes in a book a record of what was done—Confession, Communion, Anointing, Last Blessing. If the person dies, the undertaker comes for a certificate of burial in a Catholic cemetery, another priest says the funeral Mass. How long will our people keep their Catholic affiliation under such conditions? I do not know. Certainly, we are losing one strong human bond in the breaking down of more personal relations between the priest and his people.

But we hope that the grace of God will triumph.

Again, the pressure of material things is having a bad effect in some places. In the October *Homiletic and Pastoral Review* (New York), Monsignor John Belford, of Brooklyn, has a very strong article denouncing certain abuses. I commend that article to those who are interested in knowing how frankly we sometimes speak out. But apart from these abuses, there is a danger. A priest must have money to carry on his church, his school, and other parochial works. And the need of getting that money makes him talk money from the pulpit. That is always disagreeable to both priest and people. Moreover, it means that time goes for this that otherwise could be given to religious discourses.

This financial burden presses heavily upon Catholics partly because of their relative poverty and partly because of the extent of the Church's activities. She is making an effort to meet the whole of life. There are Catholic infant asylums, orphanages, schools, hospitals, homes for the aged and for the wayward, with new ones being constantly started.

But there are gaps in our works. First of all, our schools are reaching only about fifty percent of our children. For those not in our schools very little is done in the way of religious instruction. Sunday schools are notoriously inefficient, and not much else is attempted. It is only here and there that we have day schools for those attending the public schools and organizations for college students.

Neither is there any national Catholic organization corresponding to the Y. M. and the Y. W. C. A. We have a few isolated clubs for young people working along these lines, but they are not welded into a whole. Our young people who leave home to earn their living elsewhere

—especially when they go to a big city—are largely anonymous. If they do not voluntarily make themselves known to their new pastor, he is ignorant of their existence. No one in their new environment cares whether they go to Mass or not. Should they wish to become lax religiously, they can do so with social impunity.

I have said nothing about such influences in the modern environment as evolution, agnosticism, indifferentism. And the reason is that, as far as I can see, they are not playing a very important part. Most of my priestly life has been spent in looking after Catholics in secular universities, and there, if anywhere, the effect of such tendencies would be evident. But on the whole I am convinced that our Catholic young people

pass through the ordeal very successfully. There are some defections, but comparatively few. There is no essential conflict between modern science and Catholicism. There is such a conflict between materialism and Catholicism, between a purely rationalistic outlook and Catholicism, but one does not need to go to these lengths because numbers of others do.

We have no figures on Catholic leakage. No doubt, it is quite large. But looking at the situation as a whole, I am optimistic enough to think that the Catholic Church is holding her own. In fact, I believe she is doing better than that. I think the Catholic Church is growing a little relatively in this country. And so I look forward hopefully to the future.

II

CATHOLIC EDUCATION IN CHICAGO

ROBERT E. O'BRIEN

CATHOLIC EDUCATORS in Chicago, realizing the changing social conditions of modern life, are attempting to meet some of these new problems in their parochial schools. The parish schools themselves have attempted to solve their problems independently, a thing possible because of the large degree of local autonomy allowed by the Church. In the absence of any central authority, the only way to discover new emphases and practices in Catholic education in Chicago is by a careful examination of available records and reports, and by a thorough survey of the schools themselves. Such procedure reveals (1) an increased interest in higher education, (2) a desire for greater prosperity, (3) a strong demand for character education, and (4) recognition of the value of recreation. It reveals certain differences between Catholic schools and public schools, with

sometimes a clearer appreciation of desirable educational objectives by the Catholic group.

INTEREST IN HIGHER EDUCATION

Interest in higher education is most noticeable among the teaching orders, whose members are, as a whole, ambitious to improve their training. In 1926-1927, out of 2,504 teachers in the elementary parochial schools, 1,972 attended summer school in some accredited college or university, 649 took correspondence courses during the year, and 2,142 enrolled in afternoon or evening classes in Chicago colleges or normal schools. Approximately one-half of all these studied in non-Catholic institutions.

This interest in higher education is not the result of compulsion on the part of the Mother House of the teaching orders. Novices of the order are given

teaching positions as soon as they have completed their normal training, and any further work which the members of the society do is at their own expense and during their spare time. The extent of this desire to improve their educational qualifications may be seen from the fact that 18.6 per cent of the teachers had obtained a Bachelor's degree from some accredited college, and that 7.2 per cent held advanced degrees. Not all of the schools attended were Catholic schools. Many held degrees from state universities and Protestant colleges.

A prominent member of the Archdiocesan School Board stated that while the Board was pleased to have the teachers improve themselves by further study, still this presented a serious administrative problem since those who obtained college degrees wanted to increase their salaries by teaching in parochial high schools. To counteract this ambition some of the teaching orders have introduced reading courses for their members. In these, teachers can improve their educational qualifications and keep abreast of the latest developments in education, but cannot obtain a degree. These reading courses, however, have failed to prevent teachers from attending college classes. In 1927, 1,684 teachers were reported enrolled in reading courses, but the majority of these were also attending afternoon and evening college classes.

There is a problem of secondary parochial school pupils. In 1927, out of 4,808 graduates from elementary parochial schools, 2,056 entered parochial high schools, and 1,601 entered public high schools. Catholic officials regard with apprehension the number of graduates who enter public high schools, and have tried to prevent such action by ecclesiastical prohibition. Pastors and superiors who gave the statistics regarding the number of their graduates who entered public high schools, excused their failure to send them to parochial high schools

repeatedly on the ground that the program of the parochial high schools was meager in scientific and technical courses. It is evident that the Church cannot compel its members to send their children to its schools when these institutions do not meet their needs.

DEMAND FOR COMMERCIAL COURSES

A more successful method of retaining graduates of the elementary parochial schools in the educational institutions of the Church, is the effort to give business training in commercial classes.

The desire to escape from the drudgery of the factory and to win economic independence as soon as possible by entering into the business world, has resulted in a demand for courses preparing students for office work. Formerly graduates of Catholic elementary schools attended commercial business colleges to receive this training. Ecclesiastical officials assumed that these institutions could not give the same religious instruction as the parochial schools. Instead, however, of attempting to prohibit children from attending business college, the Church tried to meet the demand for vocational training by introducing commercial courses into parochial schools.

Sixty-one elementary schools offered courses in typewriting, shorthand, book-keeping, and related subjects during the year 1927-1928. Pupils in the seventh and eighth grades, as well as graduates of parochial schools, were admitted to these classes. Special teachers were employed for these subjects. Four schools near the loop whose parishioners had moved too far away to send their children to the parish school, were almost wholly occupied by commercial classes. Tuition varied from \$3.00 to \$5.00 per month, comparing favorably with the tuition charged in business colleges. Consequently, graduates of the parochial schools tended to take their commercial training in the schools of the Church. In

1927 only 297 out of the 4,808 graduates from the elementary schools entered commercial business colleges.

CITIZENSHIP TRAINING

The Archdiocesan School Board has recently attempted to introduce citizenship training into the parochial schools of elementary grade. These efforts have taken the form of exhortations to teachers to utilize opportunities in the teaching of history and allied subjects for developing loyalty to the United States. The schools observe the holidays of the country as regularly as they observe the festivals of the Church.

During February all schools visited had on display pictures of Washington and Lincoln, and exhibits of the children's work dealing with these national heroes. Evidently the schools were attempting to silence the criticism that had been passed upon them that they were un-American. Most of the schools had the American flag displayed prominently, and one of the questionnaires sent out by the Archdiocesan School Board contained the following question, "Is the American flag displayed from the windows of each room so that it is visible from the street?"

The elementary parochial schools do not attempt to develop patriotism by developing an attitude of belligerency in behalf of the country. While there is no definite opposition to war as a method of settling international disputes, there is a tendency to place emphasis on the constructive side of the teaching of history. Military heroes and military phases of history are usually neglected. A good example of the new type of history is *American History* by Sister Celeste. Here the emphasis is laid on the industrial and economic development of the United States and comparatively little space is devoted to military activity. This book met with considerable opposition from the teachers. One of them expostulated to the writer, "How can any

one teach such a history? Why, she doesn't even mention the generals in the Civil War and there isn't a battle in the whole book!" The Archdiocesan School Board and the clergy gave their support to the book, with the result that it is now used in the seventh and eighth grades of practically all of the elementary parochial schools.

CHARACTER EDUCATION

A new tendency in the parochial schools of Chicago is the interest in character education. Forty-four teachers and pastors interviewed stated that one of the principal aims of their schools was the development of Christian character. Christian attitudes and habits, they asserted, could be developed better in parochial schools than in public schools or in Protestant Sunday schools, since in parochial schools the study of secular subjects was united with the study of religion. Catholic educators in Chicago hold the view that since Christian character consists of developing the ability to carry over into secular life the moral and ethical code of Christianity, the schools can prepare the individual for this process by placing religion in the same school program with secular subjects.

Catholic teachers do not seem to depend entirely upon the union of religious and secular subjects in the school program for character development. The course of study is supplemented by emphasis on such practices as Confession, and by the removal of material causes of unchristian conduct. Confession is one of the means which pastors and teachers alike asserted aided them in the development of right attitudes toward life. Preparation for Confession is an integral part of the course of study for religion. The pamphlet published by the Archdiocesan School Board for the guidance of teachers of religion calls attention to the opportunities offered for

influencing children's habits and attitudes by this Sacrament of the Church. It is probable that children finding that they must tell all of their sins, would hesitate to do wrong rather than face the humiliation of confessing them—this, of course, in addition to the positive influences of the confessional upon character.

Superiors and teachers of schools visited by the author frequently called attention to new conditions which made it easier to develop Christian character. An example of these remedies is the uniforming of children. About 1924, one of the teaching orders declared that competition in dress in the parochial schools tended to develop attitudes and habits which were distinctly unchristian, and which the Church wished to suppress. Consequently they required all their pupils to wear a neat, attractive, but inexpensive uniform. Girls were instructed to wear blouses and skirts of blue serge with loose white neckties. The boys' uniform consisted of a plain blue serge suit with a white shirt and blue tie. It was asserted that this uniform eliminated unchristian competition in dress and saved the schools from many of the extravagances of "flapperism." The movement spread rapidly to the other schools, and in 1926-1927 forty-one schools uniformed all grades, and ninety-two schools uniformed all pupils above the sixth grade. By September, 1928, all of the elementary Catholic schools in Chicago uniformed at least part of their pupils.

Teachers in schools where children were uniformed stated that the practice resulted in marked improvement in the school. Discipline was better. Teasing children from poor families because of their clothes had disappeared. When the reason for the uniforms was explained to the older pupils they looked upon their uniform as a religious observance in much the same manner as they regarded the garb of the order part of their teachers' religion. From the rapid

development of the custom of uniforming the pupils, and from the claims made for the system, it appears probable that the change has had beneficial effects on the conduct of the pupils.

The playground is regarded as one of the sessions of the school affording an opportunity to develop right habits and attitudes. All play is supervised by priests or teachers. Such supervision is more than merely keeping order or directing play. Conduct is carefully watched and faults are corrected. A child noticed in improper action is privately admonished. These admonitions consist of informal talks with the superior or teacher. The pupils seem to discuss the matter with frankness and seldom consider the conversation a punishment. Priests and teachers of religious classes frequently choose examples of ethical or unethical conduct from the local playground as bases for instruction.

Discipline in the parochial schools has been modified by the prevalent interest in character education. Repressive discipline based on authority has been replaced by an air of wholesome freedom. Instead of securing obedience to fixed rules, parochial schools try to develop self direction not only in matters relating to individual conduct, but also in the social unit of the school. Teachers encourage pupils to assume responsibility in many disciplinary matters such as regulating traffic and directing children at street crossings. They are encouraged to take initiative in enforcing and in some cases in making rules for the playground, and for the improvement of punctuality and regularity.

In one of the schools special privileges were given each room which had a perfect record in punctuality for the week. A teacher described the way her pupils met the situation. One of the boys was habitually tardy; he would come later and later each morning until he would arrive as the children were entering

school from morning mass; "then the other fellows would get after him." Social pressure was thus used to correct a social situation. It is worthy of notice that schools using this and similar methods of improving regularity and punctuality of attendance achieved a higher percentage in both than the other parochial schools in the city.

Parochial schools in some sections of Chicago, particularly among the colored residents on the south side, enroll large numbers of Protestant children. This appears remarkable, especially when adequate and well equipped public schools are open to them free of charge. A social worker, a member of the Baptist Church and a graduate of the University of Chicago, who has spent several years in this part of the city, stated that parents told her they sent their children to parochial schools because of the improved manners and behavior of children who came from these institutions. She stated that it was apparent that the Negro children developed better habits and attitudes under the instruction of the priests and sisters than they did in public schools. Consequently the parents, at considerable financial sacrifice, sent their children to parochial schools.

INTEREST IN RECREATION

Catholic schools in Chicago have only recently interested themselves in the recreational life of their pupils. Since attendance is voluntary, pastors and teachers are obliged to meet the competition of public schools, and where recreation is neglected they sometimes experience difficulty in securing pupils. 178 out of 214 schools owned a playground, but only 22 of this number had any recreational equipment. Often the playground consisted of a small lot poorly located with reference to recreation or light. One such lot measured twenty by seventy-five feet, and was eight feet below the level of the sidewalk. The ground

was damp and tall buildings on all sides prevented the sun from shining directly on the ground. In cases where the school owned no playground or where it was too small for the pupils, streets were used.

Good playgrounds had a wholesome effect on the schools owning them. One small school near the loop possessed a small but well equipped playground, purchased at considerable sacrifice by the parish. The pastor stated that there was no other playground in the neighborhood and he felt under obligation to furnish one. He justified this expenditure by asserting that it had increased his enrollment among Catholic and Protestant children. The testimony of other parish schools owning good recreational facilities was that enrollment increased after these had been purchased. It is evident that the changing conditions of modern life demand a greater emphasis on recreation, and that the schools that meet this need prosper.

Every school in the city had some sort of stage. Most of these were large and plays were given regularly for the benefit of the school as well as for the entertainment of patrons. Halls for dances and other amusements were found in every parish except eight. While these were sometimes not attached to the school plant, the pupils and their families were permitted to use them. Dramatics were used frequently in all of the schools visited. Many of the lessons in history, reading, geography, religion, and even in arithmetic were dramatized. Pupils were observed to enter into these recitations with wholesome enjoyment. One superior stated that the use of dramatics in the school led the children to regard recitations as a game to be enjoyed.

NEGATIVE SIDE OF CATHOLIC EDUCATION IN CHICAGO

Certain subjects are not stressed in the parochial schools. There is no sex

education other than such instruction as the pupil receives from the priest in Confession. Confession is required of pupils in the elementary schools at frequent intervals. The schools give almost no training to prepare pupils for the problems of home and family life. These matters are regarded as within the part of the child's education which the home must assume. No definite aim appears to exist in the schools regarding the development of those attitudes which will enable the individual to assume right social attitudes toward wealth and property. While the school program contains much that is designed to help the pupil to become a contributing factor toward the economic progress of society, there is nothing present to help him develop a sympathetic understanding of the problems of the wage earner, and to prevent his acquisitive tendencies from becoming anti-social. It is only fair to say that no criticism attaches to Roman Catholic schools for these omissions that does not

attach with equal force to public schools and to most Protestant churches. The truth is that these agencies are doing very little to prepare individuals to meet these profounder social problems.

Changes in Roman Catholic schools in Chicago are slow. The large degree of local autonomy results in new tendencies arising from local needs rather than from the influence of educational and ecclesiastical leaders of the Church. The major developments in character education, the interest in higher education, the demand for commercial classes, and the interest in recreation work are, however, sufficiently general in Catholic schools in Chicago to warrant the conclusion that the new social tendencies have begun to influence Catholic education. Instruction in religion in the schools remains unchanged; the Church and the Bible are still the accepted authorities in religion and morals. Still, the new interests that have so profoundly affected Protestant religious instruction are entering the schools of the Church.

MAJOR REACTIONS OF CITY CHURCHES*

SAMUEL C. KINCHELOE

THE TRADITIONAL church of the Protestant denominations is in the grip of changing circumstances and is struggling to make the adjustments which will permit it to live. Conditions are changing more rapidly in our great cosmopolitan cities than they are in our more stable rural communities, but circumstances are changing more rapidly at the centers of great cities than on the circumferences.

The conscious changes which churches are making are closely related to the changes which are taking place in other city institutions, including business. There is the use of the telephone, the radio, the motion picture, printed materials, and increased advertising. Churches build staffs of specialists to meet the particular demands of their situations. Techniques for securing the attention and interest of the apartment house dweller are devised. Much time and attention are given to religious education. We are beginning to hear of church clinics for those in trouble. Churches devise ways and means for their people to become acquainted. Some are daring to enter the competitive market of human fellowships. They resort to the practice of eating together. Some seek to keep their young people by the introduction of dances and

other forms of recreation in an effort to demonstrate that the church is willing by all means to seek the good life here and now.

The reactions of Protestant churches in the city environment may be stated in terms of efforts on the part of the churches to survive. In Chicago these major reactions are those of downtown churches, the churches which move, federate or die, rescue and church missions, institutional churches, Christian centers and neighborhood houses, and primitive Christian churches. Out toward the circumference of the city the historical churches still prosper. It may be said that churches do what they must do. The reactions are all the more interesting because of the fact that the church is an institution which has goals and ideals.

In the marginal areas of invasion by new groups the conditions are less favorable, the struggle is more severe, and the adaptations greater. Churches which are located either in the midst of populations favorably inclined or where the incoming population is favorably disposed toward them, are able to depend upon existing religious attitudes and habits. They may then proceed according to their customs and are able to preserve their ancient traditions. In areas where the incoming immigrants are unfavorably disposed toward Protestantism the adaptations which churches are willing to make are of such nature that the institutions may even cease to be called churches. Competition may reach the stage where the adherents choose between different

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institutions on the basis of "physical blessings" which they receive.

Churches in the suburbs are responding to the general stress of city life, but the struggle for self preservation does not seem so imminent. The changes which take place in a suburban church are made to suit a constituency which the church already has. The church in an area in which the population movements are unfavorable must make changes to meet the demands of a group which is outside the Protestant church.

Among the factors which cause the reactions of struggling churches to vary are the following:

The nature of the incoming groups. Similar or dissimilar racial and cultural groups make a big difference in the process of assimilation and in the way in which the churches react. Where the deteriorating community remains native American by residue or invasion of lower economic classes, the church is more likely to die a slow death or to secularize its activities. It is more likely to move if the incoming group is very different from itself, as is seen in the case of the Negroes on the south side of Chicago.

The nature of the church itself. Among the factors are its liberality of attitudes or ideas of social service; its missionary spirit and world outlook; its type of physical equipment; its moneys or endowments; its membership distribution; its solidarity; its ecclesiastical organization and the willingness of the denomination to subsidize it; its location with reference to other churches and settlements, and especially with reference to transportation and visibility.

Personality factors. Often a pastor of unusual ability may prolong the life of a church or even change its trend. The changes which a pastor advocates are, however, often in a way forced upon him by the larger situations in which he finds himself. There are members in these

churches who, because of their great devotion, may hold a small group together for a long period of time, or may prevent any radical changes from being made.

The earliest churches which were founded in Chicago, were located in what is now downtown. When there were only the "first churches" in the young community they reached out to its limits. As the city grew, these first churches sought to reach the entire city until other local communities came to be formed. There were then established branch or sister churches of these principal denominations to care for neighborhood groups. These neighborhood churches began to take both members and means and there was set up a struggle between the first churches and their offspring. In some instances the offspring have grown faster than the mother church, which has had a struggle for life, or has been compelled to move and to join with churches of its own group.

There was the tendency to remain in the center and to represent the denomination in the heart of the city, and also the effort of each significant group of members to pull the church in its own direction. The consequence is that churches in such situations have difficulty in deciding where to locate when they must move. A few organizations have been able to survive in the downtown.

DOWNTOWN CHURCHES

As the city has grown the downtown churches have been compelled to adjust themselves and to take on the characteristics of the area to which they are making adjustments. Only one congregation in the loop owns its own church building and this it has been able to do because it has entered the real estate business. Other religious organizations of the loop rent the space they occupy. Undoubtedly there are different attitudes

toward rented halls and theatres than to a building for which a people have made sacrifices. The church building itself becomes a symbol of the church body. The structure and furnishings of the church help to pass on the traditions and sentiments of the group.

While the three principal downtown groups are similar in emphasizing voices they do not do so in the same way. The Sunday Evening Club has emphasized great speakers but, like the movies, they advertise a different star every week. The club, without respect to creed, employs men and women of international reputation. "The prophetic messages of their speakers are not," says Dr. A. E. Holt, "indigenous to Chicago." The leaders of the group do not attempt to tie people to one local man and to have a Gunsaulus or a Shannon Church. The club is sponsored by certain prominent Chicago business firms and individuals. The Bible talks and prayers are usually given by different local celebrities. Mr. Clifford Barnes, a layman, has come to be the leading personality for many who attend and has been the securer of the names of prominent citizens and the organizer of civic leaders who have supported the club.

The First Methodist Church has a Methodist preacher. The Central Church has a liberal interdenominational Protestant evangelical preacher, but still he is "a regular preacher" to whom people become attached. This church is in a way the elongation of his personality. It is a Gunsaulus church or a Shannon church.

There are other religious and semi-religious groups which meet in the loop, such as cults of various sorts and an occasional mission or "night church." This is not the natural habitat for the mission as is seen by a study of their distribution in Chicago. They are found in greater numbers along West Madison Street, the homeless man area. Cults which have their meeting places in the loop usually

pull their clienteles from over the city. The cult is not a neighborhood affair. National societies of healing may establish in the downtown their headquarters from which to work. Small groups which are well distributed over the city may rent halls there to advantage. Lecturers in spiritualism, numerology, and other esoteric cults who go from city to city may advertise in the Saturday and Sunday papers and use halls which are centrally located. They speak of their entrance fees as "admission donations." Many of these groups are people who have failed to get satisfaction out of Protestantism and out of life.

Religion in the downtown of Chicago has taken on the protective coloring of its area. These churches either minister to the transient or to those whom the city has made free from the bonds of the local community and the local congregation. They have become metropolitan. Plant ecologists speak of "a climax vegetation," by which they mean the vegetation which comes at the end of a series of changes and does not give way to some other form of plant life. In the great voices in the heart of the city the church seems to have the "climax religious vegetation" for that area.

The churches of the great "inner city area" which are outside the central downtown area have a different problem of survival than do the downtown churches. Dr. Ernest Graham Guthrie, General Director of the Chicago Congregational Missionary and Extension Society, has recognized this special problem by the appointment of a committee to deal with it. For these churches he uses the descriptive phrase "the inner city churches." Their fate often varies with the movements of racial and cultural groups, the invasion of business or manufacture or the shifting from single homes to apartments. They may upon occasion entertain with great musical performances people from all over the city. The

ministers may be well known men. In these ways, they are behaving as a metropolitan church would behave. A spotting of their membership and even of their contacts reveals, however, that each of these churches has a definite relationship to the side of the city in which it is located. This is true even in those cases where the church is near the center of the city. While these churches have endeavored to draw from distances such as a metropolitan church would do, each one is attempting some work at least with people who have their places of residence in the immediate vicinity of the church. The downtown churches of Chicago attempt to do something for people who come into the loop but they recognize that the loop is not their dwelling place.

MOVING CHURCHES

The historical churches often seek to preserve the integrity of their congregations by escaping from community changes which are unfavorable to them. Some historical American churches show a scattered distribution of membership and therefore frequently find it impossible to change location, even though the membership shifts in the same general direction. Strong racial and denominational ties often enable a congregation to relocate its building.

The historical American churches in these areas may become so weakened and disorganized that when they do move, it is only a movement of death. These churches are sometimes groups of older people whose children have grown up and moved to the suburbs. These people have become tolerant of other denominations in the city environment and have often lost their pioneering spirit. As the group becomes smaller the financial burdens for the relocation of the church become greater. Often the churches in these areas are able to sell their property to good advantage only on quite long

term payments, and this means that they do not have ready cash for a relocation. A further problem of these moving churches is the preservation of their solidarity in the face of so many occasions for disagreement. The divisions of a moving church may become so acute as to threaten its unity. Often there is a group of people in the vicinity of the church who, for financial reasons or because of sentiment, prefer to have the church remain at its old location.

FEDERATING CHURCHES

In areas of transition where once there was a prosperous Protestant community, churches may federate. These areas may have been over churching in the beginning. Just as soon as a number of the attendants and supporters of these churches move away it becomes patent that there are too many churches in the community. It is natural, therefore, for these Protestant churches in their efforts to live, to federate. Federation may make for the preservation of the old relationship and the preservation of a membership which, unless bound by these old relationships, might drift from the church.

If they make no other adaptations, however, they may merely delay the day of death, since the same problems remain which the individual churches found in the beginning. They have not only their changing community to deal with, but also the problems of unifying the several congregations. Federation is possible because of the toleration which denominations develop toward each other. This toleration is increased because of the need of increasing the size of the congregation and of easing the financial burden. The size of other city institutions and the great mobility of urban populations demand that a church be a going concern, demand what Professor William L. Bailey has called "a city sized church." In areas where the population is largely

Catholic or Lutheran the only hope for the old line Protestant churches is that they be spaced with reference to their possible constituencies.

DYING CHURCHES

The church which dies in the changing community is often the historical church, the church which emphasizes the Sunday services, including preaching and church schools, young people's societies, and the mid week service. These churches have socials, ladies' aids, men's clubs, missionary societies, organized Sunday school classes. The work is carried on by their own members for their own sake. They are "denominational" churches which gradually take an attitude of toleration of other groups. They tend to lose their zeal for their particular denomination, and therefore cease to fight back when attacked. If these churches persist in being conventional churches in changing communities and make no adaptations, they will die as their membership dwindles.

The first observation which we have to make on these churches is in regard to the areas in which the historical American churches are dying. They have, as the maps of dead churches indicate, a socially characteristic location. The mortality is greatest in the great inner city area. Graphs of the total Protestant membership by natural areas arranged from the downtown out to and including the suburbs on the west indicate that the graveyard of white American Protestant churches has pushed farther out as the city has grown. Even though there are factors which cause the behavior to vary from church to church, intensive case studies over a period of years reveal great similarity in the processes of decline of these institutions and give us what might be called the behavior sequence of dying churches.

INSTITUTIONAL CHURCHES

The successors of the historical church

are either institutional churches, religious settlements or missions. I shall pass over the discussions of missions and mention briefly the institutional church as the secularization or as some would prefer to say, the "socialization" of the historical church.

Maps which we have made of churches which died over a period of twenty years and of institutional churches indicate that institutional churches exist in the graveyard of the historical churches. This does not mean, however, that they get their support from the area in which they live. A plotting of the people who are served by institutional churches shows what we already know, that the people who are served live near the churches, the church members farther away, and the members of the boards of control still farther away. These churches are characterized by the emphasis upon the ministry to the social, educational, and physical needs of the people, especially the children. They go in for activities and discussion. They place an emphasis upon the equipment and paid staff. They may secure volunteer help but also employ specialists in different fields. Their activities comprise such things as gymnastics, competitive athletics, dramatics, debates, household sciences, manual training, clubs for men and women, medical clinics, or the services of visiting nurses. In general they hold the viewpoint that they are doing religious work by secular means.

A change in technique, however, does not always mean a change in attitude. The terms, proselytism, evangelization, Christianization, and Americanization are terms which indicate important distinctions in the attitudes of institutional church workers. There would seem to be within the institutional church itself a great range of attitudes. This should not, however, divert our attention from the fact that in the main the institutional church tends toward the secularization

of the church by the substitution of the teaching of English or the giving of instruction for citizenship, or the directing of recreation or the conducting of classes in cooking and dressmaking, for the more definite teaching of the religious life. These institutions might be arranged in the following series with reference to their attitudes toward evangelization.

1. The institutional church mission which uses all the devices of the settlement in an effort to evangelize the people to whom it ministers. These often develop a passion to convert a particular race. Their successes are measured in terms of the number of "converts" which they win.

2. The institutional church which does not think of itself as a proselyting church but rather a Christianizing and Americanizing agency. It seeks to Christianize by educational social service. There are many sub-types within this general group. The workers in these institutions speak of their results in terms of contacts and members and the building of character. They do not emphasize the preaching of the gospel. It often happens that in these institutions where it is impossible to hold preaching services, Sunday schools are conducted for the children of the neighborhood. In many instances the children are from homes whose religion is not that of their teachers, or they may come from homes where little or no interest is taken in religion.

3. A third group takes a name which indicates that it is not a church. These institutions are known as neighborhood houses, Christian centers and religious settlements. They do not seek converts or members but to "serve the community." They work on the assumption that it is possible to live their Christianity where it is not good policy to teach it.

One of the few things left for a church to do if it wishes to maintain an organization in a region in which the traditional Protestant church can not survive

is to become an institutional church. There are in Chicago a few striking illustrations of this type. One of these is Olivet Institute, which is described by Dr. H. Paul Douglass in *The Church in the Changing City*.

PRIMITIVE CHRISTIAN CHURCHES

Some of the most successful churches of the city are what might be called primitive Christian churches.* A preliminary classification of primitive Christian churches is that of the doctrinally primitive, the emotionally primitive and the socially primitive. The doctrinally primitive are the sects which have come in from the country. As their members have moved into the city the country people have contributed money to secure leaders and equipment for them. This is true at least of the Church of the Brethren (Dunkards). Others of these groups are the Mennonites and the Adventist groups. These have sought to preserve the pure practice and doctrine of the church. The little sectarian church can live at least for a generation because its interest is not in the "world." It does not will to have the things that certain other churches have. Its standard of living is low, its standards for the spiritual life, if not high, are strict. It may even despise the things of the world and rejoice in its weakness as a sign that it is of God. It comforts itself in the thought that God will use its weakness to show forth his power. Its present humble condition is taken as proof that some day it will be exalted. Much emphasis is placed upon the Scriptures. A leader in one of these churches said to a newcomer one Sunday morning, "No study I know is as gratifying as the study of the Bible. The study of the Bible entails effort but it is worth it. We are a small Bible group. We need you so much. I know

*The term primitive is used as a descriptive phrase and has no implications regarding the value of the institutions thus described.

we can help you. You should come to our church since it is the only church founded on the Scriptures."

The emotionally primitive group is represented by the Pentecostal groups which emphasize conversion, tongue speaking, healing, and a definite knowledge of salvation.* These are often highly emotional in their services. They emphasize dependence upon the Scriptures as do the doctrinally primitive. Their doctrine is authoritative and absolute. They preach and sing in a vigorous manner and attract to them people who have become tired of luke warm churches. These churches have goals and what is called collective action. There is contagion in their enthusiasm. Some of these groups emphasize personal work and believe in "convincing" people that they should become Christians. So far as formal doctrine is concerned, the difference is very great between these groups and the radical church groups which arise in the city, but psychologically speaking they are very similar. Both have the enthusiasm of youth and the conviction that they are right and that they have something for which to live. The attitude is that of the sect as against that of the denomination.

These may be divided into two groups on the basis of whether or not they emphasize preaching or praying. Those who preach are the extroverts who seek to take the kingdom by arguments, and those who

pray the introverts who withdraw from the world and pray that they may not become contaminated by it.

The socially primitive groups are best represented by the Salvation Army, which seeks to minister to human physical need and thus gain an entrance for the soul's salvation. Dr. Robert E. Park suggests that the adherents of these groups represent the city proletariat—those who are detached and lost and without a culture.

A spot map of the primitive Christian groups reveals the fact that they are found in greatest numbers in about a three to six mile area out from the heart of the city—in the area in which the old line churches have been failing.

The adaptations vary in the different areas of the city. The "climax vegetation" for the loop seems to be that of great voices, of the homeless man areas it is at present the rescue mission, in immigrant communities it is the institutional church, the neighborhood house and the church mission, and in the great area on the outer margin of the immigrant groups it is, in some cases, the vigorous preaching of a gospel. In the apartment house region some outstanding personality who has something different or startling may have great success. Christian Science churches seem to do well in these areas. Few people seem to know how to administer religion in the apartment and hotel areas of the city. We need more intensive studies and experimentation in the special groups which are developing in our cities. Few people are satisfied with the reaction of Protestantism in any of these city areas.

*Closely related to this group is the church which is able to thrive in the regions in which Protestantism has grown lukewarm, by preaching what Dr. A. E. Holt calls "a vigorous gospel." Where these churches have pastors who have become "personalities" in their communities, they often exhibit great survival power.

A PROSPEROUS CHURCH

ALBERT EDWARD DAY

A BEAUTIFUL CHURCH, in a still prosperous neighborhood, with a membership of eleven hundred and a daily bank balance of from \$5,000 to \$9,000, presumably has no problem. Actually it faces a bewildering situation and, like Ezekiel by the river Chebar, its pastor is likely to "sit astonished" not for seven days but for seventy times seven.

I

1. There has come a radical change in the character of the lives with which it is primarily occupied. Many of them are of the older aristocracy who in these latter days find themselves in the merciless grip of leisureless leisure. They still have time as far as the pressure of economic need is concerned, but they have less time than ever for the church or for the higher claims of the spiritual life or for any adequate discharge of their responsibility toward society. The seduction of luxurious automobiles and the lure of entrancing highways; the tyranny of multiplied country clubs and of social activities attendant upon trade and professional associations; the domineering fashion of midwinter as well as midsummer vacations, which makes a failure to put in appearance at Palm Beach or Pasadena or Paris before the Ides of March an unpardonable breach of social orthodoxy; these and similar familiar phenomena have confronted the church, within and without, with a people who are afflicted with a new St. Vitus dance of ceaseless and almost involuntary movement and who are, therefore, more rest-

less, less amenable to continuous religious influence, less dependable as far as employment in church and community service is concerned, than at any period in American church history.

2. Side by side with this group has gradually been gaining a foothold in the community a group of honest-to-goodness folk who are under the delightful necessity of working for a living, who do not care for dress suit church dinners, who cannot see any religious or social value in marching up the aisle with high silk hat in hand, who object to depositing any kind of hat under a *rented* pew, and whose social calendar still has many blanks which church fellowship ought to fill.

3. Both of these groups have been exposed to the tremendous moral and spiritual storms which have been blowing across American life. Prosperity and a comfortable residence have not sheltered them from the bewildering problems raised by the breakdown of old authoritative standards in sex and social relations nor from the piquant questionings which a new social conscience has been thrusting at men who are engaged in commerce and industry.

They have been exposed especially to the uncertainties created by the newer historical and scientific outlook upon religion and life. They read enough to know that serious questions are being raised about the old infallibilities, that the Bible and the doctrine of the Fatherhood of God and the Saviourhood of Jesus and the utility of prayer and the

possibility of eternal life are not as simple and assured as they once believed.

Here, too, there have been powerful influences at work to remove the church from the acute center to the vague and remote rim of their interest and loyalty. Knowledge of demonstrated educational values has shattered their confidence in the church as a school of religious education for themselves or their families. The Sunday school is viewed not merely with casual indifference but with impatient distrust and sometimes with active hostility.

They have found religion mediated to them in other ways—through the radio, through books and lectures. Music and art and nature have revealed to them great possibilities as sacraments of a truly spiritual life. Psychiatry has provided for them a healing of those physical and spiritual ills before which the church has been as helpless as the disciples in the presence of the demon afflicted lad of Galilee. Personal religious vagabondage has claimed some of them, not without spiritual profit sufficient to make them feel, wisely or unwisely, that the church has nothing to give and no claim upon them.

The passionate interest in the underprivileged, which once led men and women to the church as an avenue of approach and a means of service, is finding expression in a dozen other agencies whose social effectiveness is beyond question. Settlement houses and scientific charities and the like have captured an interest upon which the church once had a monopoly. And many who believe that the Kingdom of God can come only when there is economic justice, political reform, and international peace, are giving to organizations devoted to these specific purposes, a love and an enthusiasm which the church covets and without which it cannot hope to carry on successfully.

And finally, this church and all other churches in the community face a genuine

problem growing out of over ardent denominationalism. The prosperity and the attractiveness of the neighborhood have been such that churches have flocked hither. Members who from reasons of duty or sentiment still retain their membership in downtown churches have moved out here. The result has been that we are working in a decidedly over-churched community. The normal church, we are told, has a constituency, of prospects and responsibilities, at least as large as its membership, but a careful survey by paid workers last spring revealed that in the neighborhood of this church of eleven hundred members there were less than one hundred and fifty who could reasonably be considered prospects for membership. And this church is no exception. Our problem, therefore, is not merely one growing out of almost violent changes in the social, moral and religious atmosphere, but is the problem of finding a field for service such as our membership ought to have.

II

It would be very unfair to affirm that this church has been totally blind to these changes in its environment, or that it has made no attempt at readjustment. There is an increasing conviction that something ought to be done, and there have been mild efforts to find out what it is and to do it. A greater democracy of disposition and method is in evidence. Silk hats have disappeared and pew rents are being questioned. Better educational ideals have won recognition and an attempt has been made to achieve them by reorganization of Sunday school departments and curricula and by the employment of a trained director. A religious liberal has been turned loose in the pulpit and, not without some qualms but with commendable patience, the congregation has listened to theological reinterpretation and to the unequivocal application of the principles of Jesus to economic and political

and international life. Less patience has greeted the effort to enlist the services of psychology in behalf of wholeness of life, but at least the offender was retained and undoubtedly will return later to deal with this necessary revision of ecclesiastical method in the salvation of personality. By an utter break with the old "preliminaries" and a revision of liturgy, there has been an enrichment of Sunday morning worship which is not only attracting considerable attention but is actually helping men and women to realize the Presence.

Some efforts at interdenominationalism in the approach to local community problems have been made, such as a union summer Sunday evening service. My church by official action proposed to two other nearby churches to unite in an aggressive year around solution of the Sunday evening problem. That proposal was not accepted, but I shall always feel that it was an act of peculiar glory that denominational pride was thus thrust into the background, and shall always be thankful that the church of which I was pastor had the Christian courage to do it.

III

But recognizing these desirable changes in method and program, it must be confessed with regret that there is failure all along the line.

In a situation which calls for thoroughgoing democracy, the church is still aristocratic in its attitudes toward the community. There is a strange insensitivity to the social hunger of the newcomers in this changing community and an unwillingness to be troubled with those means of fellowship which would be a boon to socially starved individuals and families.

Timidity still greets the new knowledge and lays upon it many bonds so that it cannot, in the words of long ago, "have free course, run and be glorified."

Paul is in Rome but he is in prison. His voice still sounds its undiminished call to universality and freedom in Christ but his limbs are chained and his movements are hampered.

In spite of altering attitudes and an awakening conception of the importance of scientific religious education, it is a violence to language to describe what we are able to do for the youth in our community as education in religion. We are imposing some knowledge of sacred history and of conventional ethics, but we have been able to command neither the pedagogical expertness nor the parental cooperation necessary to develop truly religious and moral attitudes among our youth. My people have long since ceased to expect results in secular education without costly expenditures and some command of the child's calendar, but they are still cursed by the mood which expects a divine miracle to be wrought in the soul of a child when we put a lesson leaf in his hand on Sunday morning at 10 o'clock or enlist his vocal powers in the lusty musical rendition of the intriguing question, "Will there be any stars in my crown?" or induce him to bring a birthday offering for the little heathen in Victoria Nyanza "who haven't any nice Sunday schools to attend and do not know what a Christmas treat is!" Sex education is taboo. The project method is little more than the name of a mystery. Abstractions and distractions characterize much that passes for subject material and class method.

There is conspicuous failure in the matter of adult transformation. The church is not reaching out into the community and laying a rejuvenating hold upon the lives of Volstead drunkards or society debauchees or gang politicians or industrial tyrants or any of the conspicuous offenders against the ethics of the Kingdom of God as conceived by Jesus. We are an ameliorating influence of no small value but we are not turning Pitts-

burgh or any section of it upside down. Our Garys and our Mellons and our Madam Bovarys are not becoming Arthur Nashs and Henry Georges and Frances Willards. Undoubtedly some leaven of righteousness is at work in the dull, sour dough of an unregenerate social order, but those transformations of life which have characterized Christianity in its best days from Paul to Wesley are little in evidence. Unhappy, divided, defeated souls are all about us, but we have not found the way to make them "consciously united, superior, happy," or to turn them from a belated and smug morality to the sacrificial and searching ethic of Calvary.

Material values are still dominant in the lives of many within the church. One does not hear from them any jubilant testimony to their confidence in the supreme worth of the spiritual and he does not expect them "to seal their testimony in their own blood." Their feet do not "run in the way of thy commandments" nor do their faces show any excessive gladness when some one says "let us go up to the house of the Lord."

Finally, there has been an afflicting hesitancy about the revisions of scheduled organizations and services to meet the changed habits of community life. Church officials seem still to proceed on the assumption that the Epworth League is a divinely established institution and that the hours of eleven ante meridian and eight post meridian were ordained before the foundation of the world as the time for people to assemble in church and for preachers to exhibit their first-lies and their second-lies.

IV

So far this has not been a difficult paper to write. Almost any one attempting to shepherd the souls of this parish must inevitably in two or three years have become aware both of the changing environment and of the tardy

and insufficient efforts to capitalize that change for the Kingdom of God. But when one turns from a mere survey to ask himself what ought to be done about the situation as it has disclosed itself to his inquiring vision, he finds his brain faltering and his pen reluctant to make record of the thoughts that do belatedly arrive. He feels sure of certain fundamental principles:

(a) **The church must demonstrate in a new way that it offers through its ritual, its penetrating and redemptive insights into personal and social problems, and its fellowship, unique religious values.**

(b) **It must provide adequate religious education.**

(c) **It must give scope for the expression of humanitarian interests.**

(d) **In the accomplishment of these aims, regard must be had, (1) for the oppressive business and social schedules by which our people are driven and (2) for the growing impatience with the necessity of supporting, with their time and money, institutions whose ostensible desire to render them spiritual service is really only a cloak for a thirst for denominational prestige.**

If I had known ere this just what these principles demand in the way of reorganization in this church, I should not be writing this paper, but another one with very different theme—not a diagnosis but a doxology. In actual practice I am feeling my way. The night is still dark, I am far from home, and I humbly say to the Kindly Light toward which I have set my face, away from all concern with the garish, day of quick results, "one step enough for me."

There are, however, some concrete needs which seem to be immediately evident and imperative in the present situation.

1. If the church is to offer unique religious values, a larger place must be given to those discoveries which psychology has already made. Forms of worship ought to be taken out of the hands of the guardians of ecclesiastical tradition and entrusted to those who know something about psychic laws. The preacher ought to be released from the

tyrannical and exhausting demands of mass treatment, and an increasing expectancy created and provision made for the impartation to smaller groups and to individuals of the principles of character formation, for the application of those methods of psychiatry which have cured so many sick souls, and for the revelation of the relation of all this to the teaching and life of Jesus. We have been depending too much on crowd psychology and have paid too little attention to the psychology of the individual.

2. Ministerial fitness for such tasks and for those deeper insights which will make him prophet as well as physician can be acquired only by a reduction of a desire on the part of the congregation for a forum idol on the one hand and for a big institution builder on the other. I am more and more depressed by the monopolistic and complacent pride which the congregation takes in "a great sermon" or in a new device for increasing the membership, and I am more and more impressed that what they need is something that I can impart to them only as they permit me to come to grips with their souls. An "unutterable craving shivers through me like a trumpet call" to be released and fitted for a more intimate and personal ministry than that which even a splendid pulpit or managerial desk offers me.

3. But whether my ministry is to be a public or private one, I am convinced that it cannot be effective save as those who claim its services are willing to give an ungrudging acceptance to the new historical and scientific outlook. The future of religion depends upon a complete shift from the old traditional and authoritarian basis to new foundations in historical and scientific facts. Many churches have been trying to ride theological horses that are going in different directions and the result has not been an edifying spectacle. To transfer our burdens and our hopes to the one may

lose the support of those who have, religiously speaking, "placed their money on the other horse." The fear of such a loss has made officials timid about a reorganization of their program around the new ideal. One of our most apparent needs just now is for such a complete consecration to the new "liberty wherewith Christ hath made us free," that we shall not be intimidated by such numerical losses as may be the necessary accompaniment of sound spiritual gains. An Official Board that would sing with new meaning "I'll go with him through the garden," and that would refuse to be affrighted by threatened periods of desertion and loneliness, would be one of the most encouraging factors in the winning of a new day for religion here.

4. It would be superfluous for anyone who writes for the readers of this journal to indicate necessary changes in a local program of religious education. May I take the time to say, however, that I am convinced that for a time an adequate educational scheme must depend upon paid workers. There is plenty of ability in a group like this one. Here are the leaders in the commercial, industrial, and educational life of the city. But because of the failures of yesterday these abilities are not under the command of a devotion that will make them available for that regular and fatiguing service which teaching and organization require. Therefore, I can see no outlook for the immediate future except in the employment of helpers until we have once again created in our midst a consecration such as will make men and women eager for a chance to communicate to others the convictions and outlooks which have transformed their own lives.

5. In order to put an end to that moral stupefaction which comes from the arousing of social emotion without hitching it up to social deeds, and in order to challenge the hearts of all "whose eyes look toward tomorrow," we are planning

not merely to talk about economic justice and international goodwill but to get our membership into active relationship with societies, within and without the church, which offer an opportunity to invest their money and their personalities in concrete efforts to achieve justice and goodwill.

6. We are ripe for some changes in time schedules. The scattering of our membership all over this end of the city and out into more rural scenes makes it impossible to call our children together during the week. The Sunday school period is too brief to supply their religious needs in this complex age. We are planning therefore to run, synchronously with the church service, an additional hour for worship and teaching suited to their years.

There are places where the Sunday evening service performs a valuable ministry. I am sure in a home community like this where Sunday evening is about the only home evening of the week there

is no call for the number of services which are competing for the attention of the comparative few who live in rooming houses or who are unable to attend the morning worship. One of two things ought to happen—the churches ought to get together and hold a union service, or else some of the churches ought to leave the field to the others and expend their energies and resources in some other form of ministry.

I am even of the opinion that some of the churches ought to move elsewhere—not to flee from an undesirable location but to get out of a location so attractive that churches have swarmed hither in such numbers that they are trampling each other, and to occupy fields where human need cries for pity and redemption. I am proposing that my church shall be one to go. It is one of the strongest churches here but, if I am not mistaken, we were passionately reminded long ago that the "strong ought to bear the infirmities of the weak."

EVANGELISTIC CHURCHES

JULIUS R. MANTEY

DURING my college days remarks were made in the class rooms at times to the effect that people who were converted during evangelistic campaigns, due to the emotional stimulus which actuated them, were less stable and dependable than those enlisted otherwise. I am fully aware that many who indicate their purpose to be Christians in such services do not connect themselves with churches and actually live as Christians should. Nevertheless, the percentage of such converts who do manifest a change in conduct is so large that I doubt whether it is exceeded by those who decide to be Christians as a result of stimuli apart from evangelistic services.

I am wondering whether the taboo against evangelism on the ground that it arouses emotions was ever fair. Few (if any) lawyers or actresses or singers of note have failed to stir people's emotions to their very depths. Motivation toward any object is largely the result of emotion. And it is an interesting fact that the masses prefer to go to the very places where their emotions are stirred.

In preparation for this article I have ascertained in what type of services, if any, most of the students in a Chicago theological seminary were converted. The fact that these men are entering the ministry implies that they are stable and dependable in Christian character. The results of this investigation were indeed surprising. Of the ninety-four students questioned only thirty-six were converted apart from evangelistic services. Eleven were converted in regular church services

where an evangelistic message was preached and a direct appeal for surrender to Christ was made. But forty-seven were converted in an evangelistic or revival campaign. Thus among these students the ratio of conversions in favor of evangelistic services is 58 to 36.

A special study was made of two outstanding churches in Chicago, which are evangelistic in type, for the purpose of getting specific and concrete data and to ascertain, if possible, the secret of their success. These are the North Shore Baptist Church and the Moody Memorial Church.

THE NORTH SHORE BAPTIST CHURCH

The North Shore Baptist Church is located in a residential section on the north side of Chicago, a territory populated largely by Jews, Christian Scientists, and Catholics. Its members consist chiefly of business and professional men and their families. From the viewpoint of conversions and additions to church membership as well as gifts to benevolences and missions, this church stands in the forefront of all Baptist churches in the Chicago area. Last year it received 242 new members, and in a recent campaign for \$500,000 for city missions it pledged \$138,000 in addition to raising a budget of about \$90,000. And yet, four years ago it actually experienced great difficulty in raising a budget of about \$27,000, and of this amount \$12,000 was applied to the indebtedness on the new church building.

The remark was made in a Chicago ministers' meeting that university and

college men are not attracted to the churches that are conservative in their theological viewpoint. That may be true in some localities, but the reverse of it is true in the North Shore Baptist Church, as the majority of those who have become members within the last four years, not counting those under the age of sixteen, have had or are taking college or university courses.

One finds in this church an unusually aggressive business men's class having an average attendance of about 150. Mr. C. J. Howel, president of the Orange Crush Company, is its president. These men come Sunday after Sunday to listen to a simple but impassioned presentation of the lesson by the pastor, Doctor Herbert Whiting Virgin. The men are thoroughly organized into groups with a team captain over each group. There is much friendly rivalry among the teams and great enthusiasm for enlisting new members. A few men of the "Glad Hand Committee" stand at the entrance of the church to welcome every man that enters. The men of this class enjoy greatly the fellowship they have in the class and they appear to be genuine in their desire to worship God and further his will. So effective is Doctor Virgin's teaching and so winsome is this type of fellowship that forty-five men from this class alone united with the church last year.

But the real secret of this church's growth is the evangelistic fervor and the unique, consecrated abilities of its pastor, coupled with the responsive cooperation of the members. At each service he lays upon the hearts of the people their solemn responsibility to live and give and serve as the New Testament teaches, and especially does he stress the necessity of pleading with others to yield to Christ. The following is a statement taken from the weekly church calendar which is typical of many such appeals:

May we not determine that this year shall find each of us more faithful than ever be-

fore, and may we not pledge our Father that we shall try to lead at least one to Christ. Begin now!

Every autumn special evangelistic services lasting two weeks are conducted, which result in fifty or more additions to the church. The pastor assigns names and addresses to various members for them to seek to enlist these people. This is done frequently throughout the year. But during the week preceding Easter all the members are urged to meet each night at the church to receive assignments for visitation work. This always results in a large number of additions. And those who have been instrumental in enlisting others never fail to experience radiant joy in the consciousness that their efforts have enriched others and that such service is of transcendent importance. The wealthiest and most influential members take the lead in such work. Mr. J. L. Kraft, chairman of the board of directors of the Kraft-Phenix Cheese Company, delights in doing personal work and is exceptionally successful in it. At one time he even made the burden of his speech in a convention of cheese dealers and salesmen the importance of being Christians. This address resulted in several conversions.

After every sermon the pastor urges the people to yield at once to Christ and to come forward and acknowledge their readiness to serve him and join themselves to his followers. From four to five on an average respond to these appeals every Sunday. Their names are read and it is stated whether they are confessing Christ for the first time or whether they are transferring their membership from another church. Later on the new converts appear before a membership committee for questioning and encouragement. Of course, efforts are put forth at once to enlist them in the various activities of the church.

At my request Dr. Virgin has very

graciously prepared the following statement:

"We hold that churches of Christ have a specific mission, the main feature of which is that, as ambassadors of Christ, we are to seek to reconcile men to God. We believe that this reconciliation is necessary because man is alienated from God. This alienation is due to sin. We do not think of sin as 'self-expression', as a 'mistake', as a 'fatality', as an 'inevitable something for which the individual has no responsibility.' We believe exactly what the Scriptures teach, that sin is lawlessness, unrighteousness, disobedience, that it is an impeachment of the veracity of God and that the one who commits sin falls short of the glory of God.

"We preach that sin is universal.

"We teach that the penalty is death. We hold that 'the lust when it hath conceived, beareth sin: and the sin, when it is full grown, bringeth forth death'.

"We preach that the 'cross' is the solution of the problem of sin. We do not think of Christ as a perfect example. We do not emphasize 'per se', the personal religion of Christ, but we do focus attention upon *the person of Christ*. We teach that Christ, *the Son of God*, the Anointed High Priest, offered himself, once for all, as an atonement for sin.

"We hold that when men are taught the awfulness of sin (which teaching receives a response in every unbiased heart), that sin is 'a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting; every thing that man hates,' he, then, never marvels at the price that was paid. We grant you that the cross is awful, but it was the awfulness of sin which made the cross necessary.

"We, therefore, teach that salvation is found in Christ alone. 'Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.'

"We have thus briefly emphasized the main message of our church. We do emphasize our obligation to society and to the order of society. We stress the social gospel, not as a means, not as an ultimate solution, but as a fruit of the gospel we preach. We do stress the obligations of citizenship and preach the sacred duty of the Christian to live the principles of Christianity in every ramification of life. We insist that this message meets a universal need, and therefore we are great believers in missions.

"You ask, do men hear and heed? Modestly, we may claim that from a practically unknown, residential church, we have grown in numbers and influence, and have seen the *active* membership increase from about three hundred to eleven hundred, in four years. Our budget has grown from about \$25,000, to around \$90,000 per year. Audiences are by no means what they should be, but there has been an increasing attendance, noticeable particularly at the night service. We have not solved all our problems by any means; but we believe we know of the disease of sin, and have found the remedy in the blood of Christ."

THE MOODY MEMORIAL CHURCH

The Moody Memorial Church of Chicago has for many years maintained a notable record with respect to evangelism. It is located just north of the loop or main business section. Thousands of wage earners have rooms in that neighborhood and many of them attend services in this church. The land, building, and equipment are estimated at \$1,489,259.73. The auditorium, which is rectangular with a semi-circular end, has 4,040 seats. The membership is 3,754. More than eighty of its members are now in foreign mission service. "The whole emphasis is now, as in Moody's day, on a Bible preaching, evangelizing, and teaching ministry."

Dr. P. W. Philpott, formerly of Ham-

ilton, Ontario, is the gifted and influential pastor. Called of God from the humble occupation of blacksmith, with very little education in schools, he today preaches to one of the three largest church congregations in Chicago. Using practically perfect English, afire with prophetic zeal for God and with anxious concern for men, he pleads earnestly and effectively with men to repent. Most of his illustrations (and his sermons are full of them) are taken directly from the Bible. Those that know him best never tire of listening to him, for he speaks as Heaven's messenger to their hearts.

At a night service, which I attended recently, there were about two thousand people. Dr. Philpott preached to "backsliders" in particular. He spoke of person after person mentioned in the Old Testament who had brought disaster to himself by harboring sin. At the close of the sermon, after relating very graphically how the reconsecration of an inactive Christian wife brought about her husband's conversion, he urged his hearers, passionately and warm heartedly, to rededicate themselves to Christ and to come down to the inquiry room, which is just back of the pulpit, for special prayer. Fully thirty people responded. Then he made another fervent appeal to the unconverted to trust Jesus as a personal Savior. Eight or ten responded to this invitation and also retired to the inquiry room where an experienced personal worker dealt with each one. A look at the radiant, beaming faces of these penitents as they rose from their knees was sufficient evidence that a great burden had been lifted and that a new joy had come into their lives. Two hundred and thirty-nine were led to accept Christ as Savior during the past year.

The following is a statement by Dr. Philpott as to the church's objective and its method of procedure:

"The primary aim, whether in services of public worship or meetings of separ-

ate organizations, is the salvation of souls.

"1. *Sunday services.* While the morning service is usually for the instruction and edification of Christians, not infrequently an appeal is made to the unsaved or the indifferent. The Sunday evening meeting is purely evangelistic. The sermon, which always culminates in a direct invitation to accept Christ, is preceded by an interesting hour of music in which the chorus choir of nearly two hundred voices and the congregation are led in singing strong gospel hymns. Not only is this program followed without deviation by the present pastor, but visiting ministers are advised of the plan and asked to adjust themselves accordingly, so that there is never a Sunday evening when opportunity is not given to choose Christ as Savior.

"The number of responses varies, but there is rarely a Sunday night when no one comes forward and very often, without undue urging from the platform, as many as twenty respond. In the inquiry room, located at the back of the platform, trained personal workers deal individually with inquirers. Later, brief instruction is given to the group as a whole regarding the importance of prayer, Bible study, etc. A card is signed, giving the name, address and church preference of the inquirer, and a gospel of John is given to each. During the week, each inquirer is personally visited, encouraged, and invited to become an active church member.

"In a program of this kind, the work of the Usher Band is of inestimable value. Prepared by united, fervent prayer each usher has in his charge a certain section of seats in the auditorium. When the invitation is given to accept Christ the ushers standing at their assigned posts, are able to locate the persons whose hands are raised for prayer and are ready to invite them courteously to the inquiry room, and to accompany them there if they wish.

"2. *Meetings of organizations.* A

number of young people's organizations meet each Sunday afternoon. While an invitation is not given at each one, the entire plan of service points toward the individual acceptance of Christ. Each week at the Young Men's Club and Business Girls' Council meetings, at which approximately three hundred are regularly present, young men and women take Christ as Savior. At banquets and social gatherings of the church and Sunday school the evangelistic aim predominates. On many occasions of this kind, strangers who have come merely to enjoy a happy evening, have been faced with the claims of Christ and have yielded to him as Lord."

IS AN INTELLECTUAL APPEAL ADEQUATE

A professor of sociology has made the interesting declaration that "Nine-tenths of men are non-rational." Assuming that there is some measure of truth in the remark, would it not be rational to seek to motivate the non-rational to higher heights of living by appealing to them on the basis of their natures? Since reason alone does not motivate them, and since emotion is common to all, is it not legitimate to make use of it in seeking to elevate them in character? Different types of people require different types of handling. It is primarily a question of adapting the approach to the type of

individual who is to be approached. And since all men are emotional to a certain extent and but few are really rational, a tactful emotional approach has high possibilities of success with all. In view of this, it is not surprising that the intellectual and non-emotional type of preaching attracts and transforms so few people. And it is unfortunate that so many ministers are making no effort to adapt their style of preaching to the natures of the majority of individuals.

Every Christian is under solemn obligation, whether he tries to meet it or not, to be an evangelist. Our matchless Master said, "Go ye therefore and make disciples." His first-century followers took this command so seriously that they preferred death to disobedience.

Theirs not to reason why;
Theirs but to do and die.

To the extent that ministers, other things being equal, preach the Gospel as set forth in the New Testament and proclaim it fearlessly, positively, and, above all, fervently, to that extent do men respond and joyously declare their allegiance to Christ. Is the adoption of any conceivable program so vital and so important as the adoption of that one which Jesus presents? If so, why should we, how dare we, speak indifferently or unemotionally when we have the opportunity to challenge men to accept him as Savior and Lord?

"AVERAGE" CHURCHES

CHARLES T. HOLMAN

THE PURPOSE of this paper is to indicate, by reference to certain specific churches which may be taken as typical of the general run of Protestant churches in America, the degree to which these churches evidence awareness of new problems which have been thrust upon them by a rapidly changing social environment. It is not the intention here to attempt an analysis of current social processes, nor to indicate specifically the needs which are emerging as modern civilization becomes increasingly complex. The October issue of *Religious Education* was devoted largely to that task. Our purpose is simply to enquire as to the extent to which these new needs and problems have received recognition by the average American church, as shown in a modification of church programs and activities.

There is, of course, speaking accurately, no such institution as an "average" church. Each church has its individual peculiarities. Yet, for the purposes of this paper, the churches here studied may be classed as "average," in the sense that they are representative of the great majority of American Protestant churches. Only a very few churches have attained such distinction as to lift them high above the general run. The churches of which brief case studies are presented in this paper belong to that large group which is bearing the major burden of the organized religious enterprises. They are such churches as those to which most professing Protestant Christians belong. They are usually made up of a fairly large pro-

portion of semi-interested members who do little except attend some of the services, and a smaller core of active workers who carry most of the burden. These "average" churches form the backbone of American Protestantism.

The method of this paper is quite simple. It attempts to picture, as clearly as can be done in a very brief statement, exactly what is happening in a selected group of "average" churches, representing different denominations and varying situations. It is recognized that the very limited number of churches studied here provides no adequate basis for sweeping generalizations. They can be taken only as typical of what is going on. It is suggested that the reader, in going through these case studies, observe what variations occur from the more simple and conventional type of church program and endeavor to estimate the extent to which these modifications of program arise from actual awareness of the specific needs of a given community and are the result of conscious planning to meet these needs.

It ought to be said that the case studies here presented are digests of surveys presented by students in a class conducted by the writer of this paper. They would be more suitable to the purposes of this paper if they had been made with the present use in mind, and followed a common plan. This, however, is not the case. Each survey was made with the purpose of throwing light on some particular problem in which the student was interested, and schedules were framed with this end in view. These peculiar prob-

lems, however, have been dropped out of sight in the digest of these surveys here presented, and only the more general view of the church, its community, and its program has been retained.*

THE CHURCHES OF NEW CARLISLE, INDIANA, AND VICINITY

New Carlisle is a village of 600 people, midway between LaPorte and South Bend, 14 miles from each and 80 miles east of Chicago. Its main street forms part of the transcontinental Lincoln Highway. The trunk line of the New York Central Railway passes through, but only two trains daily stop. Local transportation is provided by two electric lines which give service to the neighboring cities at intervals of less than one hour. Such facilities, supplemented by automobiles, make it possible for a large number of residents to work in South Bend and to look to that city for their social and recreational life. This creates a certain "suburban" atmosphere, lacking, however, in the progressive spirit which characterizes suburban areas which originated as such. Hence one finds two tendencies operating, both of which are disadvantageous to the progress of the community—on the part of the younger group a feeling of detachment and lack of vital interest in the community which serves chiefly as a sleeping place; on the part of the older group a certain inertia, a distaste for change, and the generally conservative tendencies which have carried over from the old village life.

The entire community consists of some 75 square miles, which is broken up into seven sub-communities, the most important of which is the village of New Carlisle. The community as a whole is poor, but there is little abject poverty. Farming is the only local industry. Local busi-

ness is in the hands of typical small town business men, absolutely individualistic. The consolidated school, including a four year high school, enrolls nearly 300 children. The Parent-Teacher Association is active. It, with the school, is the most available instrument for any general social effort. The library is the one institution in the village ranking above the average and providing much cause for pride; it represents the only entirely successful community effort. A poor movie runs twice a week. The two pool halls are social liabilities, but are the only places outside the general stores where men can gather and talk. There are the usual assortment of lodges, "ladies' aid" societies, etc., all small groups, each looking out for itself.

In the village proper there are three churches—Methodist Episcopal, Christian (Disciples), and Holiness; and in the countryside three others. The Methodist, with a membership of nearly 200, is the strongest numerically, financially, and socially. It is served by a full time pastor who is also pastor of one of the country churches. The Christian Church has a membership slightly over one hundred; its pastor is a non-resident student. The Holiness Church is a group of about 30, economically depressed and led by a woman pastor who receives as salary whatever can be given. The country churches are one Methodist and the other two Disciples, all three feeble enterprises. Here then are six churches, representing a property investment of \$50,000, yet no one of the six possessing equipment to meet in the slightest degree the most urgent needs or able to foster a program which goes beyond the barest conventional preaching and Sunday school. About \$5,000 is spent annually upon operation, keeping four preachers on—or partly on—the field, getting in each other's way, but providing no specialized service. Only a little more than half the children enrolled in the public schools are touched

*The authors of the surveys are as follows:

New Carlisle: Rayborn L. Zerby.

Bethany Union Church: Hugh Van R. Wilson.

Woodlawn Baptist Church: Elmer W. Bode.

Immanuel Baptist Church: Rachel H. King.

Hyde Park M. E. Church: Penn H. Howard.

by the Sunday schools, and the work they do can be called religious education only by the farthest reach of courtesy. Nobody is looking at the whole field with intelligence. The churches operate as divisive rather than integrating factors in community life. The three country churches are desperately trying to keep alive the dying embers of outgrown small neighborhood loyalty, based upon the limited mobility of a horse and buggy, bad roads age. The attempt is inevitably futile, and the churches are slowly wasting away. In face of these obvious facts a forward looking group made a heroic effort, some three years ago, to bring about the formation of a Union Church by uniting the evangelical and religious forces of New Carlisle. The effort failed, however, due apparently to the inability of the strongest church to see the necessities of the situation.

BETHANY UNION CHURCH

Bethany Union is a Chicago suburban church, about fourteen miles southwest of the Loop, serving a residential area of about a square mile. Its territory is part of the district known as Beverly Hills, one of the most attractive residential neighborhoods of the south side. There are no apartment houses in the district. Practically all of the people are of the upper middle class and live in comfortable but unpretentious homes. There is a marked spurt of new construction going on at present. The district is served by Rock Island suburban trains, and practically all of the men have offices or employment downtown. The only other churches in the neighborhood are the Thirteenth Church of Christ, Scientist, and the Trinity Methodist Episcopal Church, recently completed.

The church claims to be the first union church in the west, having been founded in 1872 by representatives of six denominations: Baptist, Free Baptist, Congregational, Presbyterian, Methodist, and Prot-

estant Episcopal. The meeting for organization was held in a German Lutheran church and was sponsored by three ministers, a Congregational, a Methodist, and a Free Baptist, each of whom donated his services in turn for the first few months. The pastors have been Free Baptist, Baptist, Presbyterian, Methodist, and Congregational. The church is very proud of the fact that at no time in its history has it been compelled to call for aid from the Home Missionary Societies, which is undoubtedly attributed with justice to the fact that they organized one non-denominational church instead of several tiny, unimportant, competing organizations.

The church's own conception of its task is as follows:

It is a community church. Its one aim is to serve—to maintain a dignified and helpful service of public worship, co-operate with the home in the religious education of our children, train the youth in intelligent and efficient Christian service, and be a centre for all activities that build up Christian character and prepare for Christian citizenship.

The ideal we are seeking is the union of all the religious forces in the community in behalf of all things that make for better community life, a better city, and the more complete realization of the Kingdom of God on earth.

The church is going a long way toward the realization of its ideals. The worship services are both dignified and helpful, with unusually good music, large attendance, real participation in the service on the part of the congregation, and with helpful sermons having a social emphasis and a modern theological and religious point of view. Religious education and training for citizenship have an important place in the program. As a centre of various community interests it has provided an up to date motion picture outfit at considerable cost, and has established a deposit branch of the Chicago Public Library which is open for the drawing of books at least ten hours a week. The Boy Scouts and Girl Scouts are also community projects, although financed by the church, and include considerable numbers

of Christian Scientists, Methodists, Catholics, and others who do not attend this church. Other organizations of the church are the Men's League and the Women's Society, which carry on regular meetings and various projects for the welfare of the church and community. Thus there is a constant effort to discover real needs which may be met by the church and its organizations. The missionary budget of the church is apportioned on the basis of 20 percent for missions (one half for foreign, one quarter for American Home Missions, one quarter for work in Chicago), and 80 percent for current expenses. The religious education program is much above the average and is carried on under the direction of a Religious Education Committee.

WOODLAWN BAPTIST CHURCH

Woodlawn is a rather compact community in the southern part of Chicago, lying between 60th and 67th Streets and South Park and Stony Island Avenues; about two miles east and west and one mile north and south. Its centre, 63rd and Cottage Grove, is one of the chief "bright lights" areas of the city, some of the finest theatres and most magnificent dance halls to be found anywhere being located in this neighborhood. Nearby is the great commercialized amusement park, White City. Jackson and Washington Parks, two of the finest and largest in the city, are located east and west of the community. Immediately north are the quadrangles of the University of Chicago, which accounts for the presence in the community of members of the university faculty and a great number of transient students. The entire community is largely transient. Very few are home owners. It is no longer the homogeneous community that it was in earlier days. There is a wide representation of various racial groups, including many Jews and some Negroes, but the native born white is predominant. On the whole,

housing conditions are good though somewhat crowded. The total population in 1920 was 62,731, of which 1,631 were Negroes.

The Woodlawn Baptist Church, located at 62nd and University Avenue, is very near the centre of Woodlawn and in its best neighborhood. It was organized June 9, 1890. It has had a pretty steady growth during the 38 years of its history, until now, with a membership of nearly 1200, it ranks as one of the strong churches in this part of the city. The pastor, Dr. Melbourne P. Boynton, has been with the church since 1896. He is recognized as a leader in the Baptist denomination and in civic affairs, as well as an unusually successful pastor. His ministry is evangelistic, but much of his attention is also given to social betterment. The church edifice is adequate to take care of present needs, although not particularly attractive. A new four story annex takes care of the needs of the church school, but the arrangement is not ideal.

Like most city churches, the attendance upon the church services is only a fraction of its membership. Out of a total membership of 1175 the average attendance of members for the morning service as shown by a recent count is about 230. There are always many visitors and non-members in attendance, however, so that congregations are good.

The entire program of the church is conservative and conventional, except that the pastor sometimes says some startling and daring things about social and civic conditions. The Sunday school exists wholly to win decisions for Christ and to teach the Bible. The Young People's Unions, which meet on Thursday evenings, are institutionally among the most successful in the city, but the activities are rather stereotyped. There is little in the program of the church, however, to indicate awareness of the presence in the community of swarms of pleasure seekers

from all parts of the city, of diverse racial groups, of a large university constituency, of some needy population elements, nor of many problems related to home life growing out of crowded conditions and a high degree of transiency. The leaders of the church consider that the church justifies its existence by the message it speaks and the service it renders. Perhaps it does; but there are many problems and needs of which it is, at the most, only dimly aware.

IMMANUEL BAPTIST CHURCH

Immanuel Baptist Church, 2320 South Michigan Avenue, is located in a zone in process of rapid transition with an uncertain future. At present the church stands near the centre of "automobile row" on the Avenue, but there seems to be a distinct possibility that these salesrooms will move east and south to South Parkway. East of the Avenue and on the lake front the neighborhood is being transformed by the building of the outer drive and the extension southward of Grant Park. West of the Avenue is a very poor area of dilapidated apartment houses, shops, and industrial plants, terrifically crowded and inhabited by a polyglot population, largely Negro. The children in the Mosely School, in the same block as the church, are 90 percent Negro. Immanuel Church once stood in the midst of Chicago's most attractive residential neighborhood. Here lived Chicago's elite. It has been swept over by business and industry. As the prosperous inhabitants moved out, those buildings not torn down and rebuilt or taken over by industry were crowded with a heterogeneous population, and a process of rapid deterioration set in.

Immanuel Church once reflected the prosperity of its community. It was the church home of a great many of Chicago's most prosperous citizens. It was a great preaching centre. Its supporting constituency has long since moved

out of the neighborhood and as the older members die it steadily loses strength. The building is an old stone structure, rather drab and unattractive inside, with practically no equipment for a social ministry although it has made somewhat dramatic efforts in that direction. When the steeple of the church fell down eight years ago the church decided to erect an office building in front of the auditorium and facing on the Avenue, which it was believed would be a source of income. The venture proved a doubtful business success, and many of the Baptist city, state, and national organizations have been persuaded to locate their offices there with the hope that the building will ultimately become the Northern Baptist headquarters. The results are somewhat less than completely satisfactory to all concerned. Organizationally the condition of the church is chaotic. No one seems to know with any degree of certainty whether the membership is 2,300 (the number on the roll when this survey was made), or less than 800. The church finances are in bad condition with no adequate accounting. The fact best known is that there is an enormous debt on the property, the extent of which it is difficult to ascertain definitely. There is a dearth of capable leadership. The spirit of the church might be described as evangelistic and philanthropic; but the church seriously lacks an effective technique for the expression of either of these interests. It can think of no better method to reach the spiritually needy incoming population than to hold an old fashioned revival. Its tradition as an old family church inhibits any genuinely cordial welcome to the underprivileged of the community, except as the recipients of its bounty. There is a strong anti-Negro bias. Its social work is of the old fashioned charity type rather than an expression of a genuinely neighborly spirit. There is a bread line for homeless men every morning during the win-

ter. As many as a thousand men have been served in one morning. A luncheon is served at a fixed price every day in the church dining room for Michigan Avenue workers and clerks, and the leftovers are dispensed as charity to needy families. The church conducts few institutional activities for its own people. There are occasional church dinners, the young men have a basketball team, and a feeble effort is made to maintain certain club activities. The Sunday school is a moderately successful organization; it can hardly be expected in the circumstances to be distinguished. One might say that the church is keenly aware that it faces distressing problems, although what they are it does not exactly know; and that in its approach to these problems it is sentimentally rather than scientifically minded.

HYDE PARK METHODIST EPISCOPAL CHURCH

The Hyde Park Methodist Episcopal Church rejoices in a noble history. Eminent preachers have filled its pulpit and its influence upon Methodism, particularly in the Chicago area, has been great. In the last few years, however, it has found itself confronted by new problems, particularly those growing out of a rapid increase in the transiency of its surrounding population. It feels the necessity of working out a new and more effective technique if it would minister successfully to its rapidly shifting constituency.

The location of the church is strategic. Its building stands at the corner of 54th and Blackstone Avenue, a few blocks northeast of the University of Chicago, a block and a half from the Hyde Park branch of the Y. M. C. A., and only a few blocks from the Y. M. C. A. College and the Chicago College of Osteopathy. It is near a large number of residential hotels. It is only one block removed from two surface lines, and a station of the electrified Illinois Central suburban

line is near at hand. Most of the people of the community live in good apartments, although there are a few private residences. They belong chiefly to the upper middle class. There has been a considerable invasion of the territory by Jews, who have erected two very beautiful and commodious synagogues. There is an extraordinarily large number of children in the community for an apartment house neighborhood. The university and the colleges, near at hand, gives the community a large academic population.

The membership of the church is 578. The financial record, both as regards current expense and benevolences, is creditable. The church building is good and the architecture and furnishings of the auditorium help create a worshipful atmosphere. The old church building is used for the Sunday school and is very unsatisfactory. The organization and administration of the church is, of course, of the conventional Methodist pattern. There is a good choir. The Epworth League, thanks to unusually competent leadership, is an eminently successful organization. There is, however, nothing unconventional about its program. The church school does creditable work in spite of poor housing. Two features of the church program which are a bit unusual and have achieved merited success are a Dramatic Club, which enlists a considerable number of young people and has produced a few very creditable plays; and a Choral Club with a membership of forty which renders excellent concerts, usually with the assistance of guest artists, at regular intervals. The morning worship services are dignified, inspiring, and effective. The evening services are of little value, if any. The church combines a good constituency of permanent members with a large transient group. There are always enough of the latter to give the former plenty to do, and there are enough of

the former to give stability to the group. What the church most needs, perhaps, in order to increase its effectiveness, is a clearer realization of the problems with which it is confronted on account of the increasing transiency of its population; and the development of a more effective technique for dealing with these problems. Transiency, apartment dwelling, and other features of urban life, particularly in such a neighborhood as that occupied by this church, make for anonymity and a depersonalization of the social process, with which results the church, as Professor Holt says, "Has a legitimate controversy."* While the Hyde Park Church is taking some measures to meet this situation, it would appear that more might be done through week day activities and a complete making over of the evening services.

CONCLUSION

As has already been said, the case studies here presented are far too few to justify any confident generalizations. Moreover, the limits of space do not permit a thoroughgoing analysis of the programs of the churches submitted. Only a few tentative conclusions may be suggested.

First, there appears to be a rather widespread but vague realization among church leaders that there are new problems with which the churches must come to terms emerging from changing social conditions. These leaders have not, however, made a careful analysis of the situation, and consequently do not

adequately understand the nature of the problems which are thrust upon them. Church programs, with rare exceptions, continue to be highly conventional. There has been astonishingly little modification of technique from that of a family type church in a very simple social environment. So long as familiar procedures will serve to secure the institutional success of a church, new problems and needs will, as a rule, scarcely be recognized.

Second, such efforts as are made to meet changing conditions are, as a rule, hesitating and tentative. They are usually more the result of guesswork or mere imitativeness than of a well thought out plan devised to meet clearly recognized needs. Here and there one finds encouraging exceptions where a pastor or church board deliberately undertakes to find out the facts about a changing community, endeavors to locate needs, and sets up an adequate and well conceived program of ministration. But such cases are rare.

Third, the clearness with which needs are perceived and the effectiveness of the technique devised to meet these needs, are mainly dependent upon the quality of the professional leadership of the church. Churches which are effectively coming to terms with new needs are those under the pastoral leadership of men who combine the scientific temper with religious zeal. One of the urgent needs, therefore, is the more adequate training of pastors in this method of approach to the study of church problems.

*"The Next Great Step for the Church in the City," A. E. Holt, *The Christian Century*, July 26, 1928.

SUBURBAN RELIGION

JAMES M. STIFLER

MEN ARE ALWAYS and everywhere basically the same. Their social conditions are various to a bewildering degree. Those of us who are engaged in ministering religiously to humanity today need to be alert and adaptable lest we discover that we are wasting our energies.

The church in the country is a very ancient thing; the church in the city has a long history and experience. The interior conditions in both rural and city churches have undergone rapid changes, yet they are fundamentally unchanged throughout the years.

The suburb, however, is something wholly modern. It is a by-product of the age of steam, that started the definite alteration of the mode of living in all industrial countries. The city has become enormous. The rural districts have shrunk proportionally. The suburb sprang up largely during the past fifty years from a combination of causes of which two are more decisive than others.

The *home loving instinct* is extremely strong and the privacy and elbow room that seem inseparable from a real home are very expensive and difficult to attain in a city. *Quick transportation* makes it possible for a family to have a home of more or less liberal dimensions outside of the city, and at the same time permits the wage earner to do his day's work in the centre of the most congested metropolis.

Suburban life is a compromise at best. It does not give the genuine solitude and spaciousness of the country home nor

does it give the crowded highly specialized life of the city. It has its good and its regrettable aspects. Whether it is a permanent condition or not is open to question. There are indications of a decentralization of cities that is now going on, but for a long time to come the suburb will be with us and its social and economic features must guide the religious worker in his methods.

The suburb has some factors that are highly favorable to church operation.

It is inspired by the home loving instinct. This is primal and can never be safely forgotten. Without this the suburb would not be. It provides the most highly favored soil for the conduct of every activity that aims to make personal life better. The vast majority of people that settle in a good suburb do so for the sake of their children. It is the simpler life, the greater privacy, the schools and the churches, that draw men there. By process of automatic selection, the less responsive element of our people are at once eliminated. This is a tremendous factor in favor of the church and its attendant activities.

Another favoring factor is the relative permanence of the population. In an apartment house district of a great city the addresses of as high as a third of a church membership change during the period of one year. Inasmuch as our congregational and democratic type of church depends to a great extent on the ability and devotion of the lay worker, it is manifestly disastrous to have such an appalling shift in personnel constantly

going on. The work of the church under such conditions is a constant scrambling reorganization. The machine uses mostly the starter and low gear and seldom reaches the joyful exhilaration of going swiftly ahead at full speed. This condition must be met in some unusual way or the responsible people become discouraged by the ineffectual drudgery of the thing.

The suburban church is relatively free from this handicap. The people come there for the sake of having a settled home. Everything tends to keep them fixed. They are largely home owners and not renters and they are loath to break in on the cumulative value of their children's school and church life. All this is very much to the advantage of the democratic type of church. The work once manned is likely to continue so for that year at least with only the changes due to the normal vicissitudes of human life.

A third great asset of the suburb is the ability of the people. The process of selection that gives the church a home loving clientele at the same time gives it a social group that is above the average in mental alertness. Our type of Protestantism, to its advantage, or disadvantage, as you take it, makes its strongest appeal to people of intelligence. The highly ritualistic church can reach and influence a low grade of mind and social development that we do not inspire at all. The suburban church has a large group of people who are skilled in the very art and methods that such a church must use. Here we usually find parents who are apt to teach, and an unusual number of persons of the professional type, teachers and the like. Moreover, a goodly number of these people have the time that is necessary to give to the church's work.

There are other factors in suburban life that are not favorable to the conduct

of church life and must be counted among the liabilities of the situation.

The life is not well balanced. Work is a normal part of human living and has its true and necessary place in the formation of character. The suburb is dissociated from it. To be sure, there is housework and just enough shops to provide some at least of the daily necessities. But industry in its majestic proportions is removed from the suburban atmosphere. Its removal takes something spinal and hardening out of the temper of suburban existence. The life of a suburb is relaxed. Its youth are a little too much removed from the realities and strenuities of life. They are kept soft a little too long. They mature far more slowly than they should.

The suburban church must guard itself carefully or it will unconsciously drift into *the casual and enervating air of a club*. The life and death atmosphere which is the normal circle of living is artificially removed. The minister is very ingenious indeed if he does not see far more of the women and children of his parish than of the men. He needs the constant friction of virile manhood to keep his own fibre taut and vigorous.

The time element of life in a suburb is not favorable to the church. To conduct a democratic church so that it grows solidly requires a good deal of congregating. The people must be frequently together. It was no problem in the smaller cities of our fathers' day to gather people to two preaching services on Sunday and a midweek meeting. It is practically impossible to do so in a modern suburb. It is, furthermore, quite a question whether it should be done. The compromise of the suburban life is costly in its drain on the wage earners' time. The father pays for the advantages of the suburb to his family daily with from ten to three of his sixteen waking hours. He leaves before the family life

is fairly started in the morning and in the evening has the fatigue of his work, plus that of the travelling, to carry. Sunday naturally becomes the one great family day. It is almost unjust to ask the suburban family to give up more than a half of its Sunday to the church. By the time Sunday school and church are over it would seem that the afternoon and evening should really be devoted to cementing the family bonds.

This may not be as severe a handicap to the church as it on the surface appears. It does mean, however, that the one service or the one teaching hour must be very effective. Nearly any church can operate one service with more care and intensiveness than two. And if the parson cannot produce a better sermon with twice the time for preparation, then he needs looking into.

Suburban churches have a *tendency to become a little too homey*. They take their color a little too much from the selected atmosphere of their surroundings. The preacher finds it easy to confine his instruction to such things, and to minimize the gigantic and forceful elements of life that the men folks are grappling with. Those very men themselves are generally glad if he does. They come to the suburbs to get away from it and forget it as much as possible. But it does no good for anyone to hide his head in the sand. The rest of him is too much unguarded to be safe.

If ever there was a place where churches should have the majesty and pathos and glory of life and death adequately presented, it is in the suburban church. The very architecture of the church should tend to bring back youth and maturity from the soft life. This is not in the spirit of harshness but of kindness. It is no kindness to people to let them be deluded into thinking that life is easier than it is. We are not happy because we are spared. We know Christ's joy when we *overcome*.

A current that runs alongside of this and which must not be overlooked is that the suburb presents *the class distinction* more sharply than in any other community in recent times. The normal small town numbered all grades of society from the laborer to the magnate. I can still recall the communion service at the church of my youth where in the row of deacons sat the school teacher, the loom setter in the cotton mill who never in his life earned thirty dollars a week, and the hereditary millionaire who owned the mills and most of the houses in the town.

It is not so in the suburb. Because of economic conditions most families in the suburb have incomes that range from three to ten thousand a year. A little further out the average is from ten thousand to twenty-five; and still further out nearly every home owner is a man of large financial interests.

The boy and girl in a given suburb sees too many men of just one sort. He does not see in the social life of his church the cross section of life as it really is. The tragedy, comedy, struggle, victory, and contrast of real life is half hidden from the eyes of suburban youth. All unconsciously the stirring variation of life is removed from him. The minds he meets are apt to move in the same plane. His days are likely to be spiritually and mentally too circumscribed.

This must never be forgotten by those who conduct the religious education and do the preaching in a suburban church. It is entirely possible that this uniformity of mind and living constitute one of the suburban parson's real problems. People who see few but persons of their own sort tend to a monotony of the soul that is dangerous. Those who were in the army knew how deadly the sight of uniforms became and what a relief it was to get into "civies." There is a dangerous uniformity in suburban life. It must

be counteracted by the true spiritual leaders just so far as they can do it.

Another element in suburban life that is more of a liability than an asset from the Protestant minister's point of view is *the tendency to social detachment*. In a normal town where everybody meets everyone, they all know each other and have ties that cross and re-cross and weave them together. It is not so in the suburb. The Smiths buy a home on a residence street and geographically live next door to the Browns. Mr. Smith grew up on an Iowa farm and drifted into the conduct of a farm paper that is published in the big city where presses whirr and advertisers are plenty. Mr. and Mrs. Brown on the other hand were born in the big city close at hand. Their parents lived there and still are there. The Browns moved out to the suburb for the sake of the children so that they might have more sunshine and air. The Smiths call on the Browns and the call is returned. But nothing happens. They really talk a different language. Their whole background of life is different. Friendly intercourse keeps up but there is no real deep social contact. Even if they go to the same church there is no genuine contact.

The social contacts in a suburb are mostly artificial and superficial. The circle of real friends is apt to be small, and unless it is helped will grow smaller. The situation is quite beyond the church really to alter, but it can be helped. The social program of the church must be designed to meet this need whenever and wherever it can. The need is always there. So evident is it that the suburban church must look to itself carefully lest it become too much of a mixing institution. People who want friends will come to the church for the sake of finding social contacts, and the real function of the body of Christ is overlooked for a lesser thing. Let us not blame such

persons too quickly. The church is to serve and often to its own cost. How frequently we read "He took him and healed him and let him go." They come for help. Give it gladly and let them go. Are we not all ministers to human need? Let us serve where we are asked to serve and hope that we may be able to serve still more.

The liabilities and assets of the suburban community present a fascinating problem in church adjustment. It is one of the most fertile fields for churches. So far as the great cities are concerned the strength of the churches is constantly moving from the centre outward. The "good workers" in the downtown church go out to the suburb. They find themselves in a totally new environment. The harness of church responsibility which they have worn from their youth has slipped from their shoulders. Liberty of a new sort is offered them, allurements in new directions are put before them. It is a clever pastor who can get these people to assume once more the steady responsibility for the support and conduct of the local church. Not always will he succeed. It is not easy. It is too much like catching a horse that has been out at pasture a couple of months. He would rather stay out at pasture. Once he is harnessed again, however, he is soon in better condition than ever and infinitely more useful. Men, like horses, are made for work more than for play.

Beyond the situation of the suburban community there is now arising another more complex still. Many great cities are flanked today with suburbs that have developed into suburban cities. The volume of business done is very large. There are shopping streets and workers sections, and yet the place is mostly inhabited by commuters. This presents a much more complicated location for church life, and calls for another field of study and work.

THE COMMUNITY CHURCH MOVEMENT

J. ROBERT HARGREAVES

THE COMMUNITY religious movement is finding its expression in the city as well as in the village and open country. This article, however, will be largely based upon and confined to the village conditions.

The effectiveness of any social force depends on its adjustment to conditions. In churches this adjustment, among other things, has a numerical basis. It does not follow that because one church in a community is good, more than one would be better. The very best of churches will nullify each other in a population insufficient to the division. On an average, the complementary parts of a well ordered social unit may be derived in a population of from 800 to 1,000 people. The community church is a response to the discovery of the numerical basis for the social unit and, in the smaller places particularly, is furthering the scientific organization of society by permitting the complementary parts to be brought together. The day of sectarian prosperity was the day of individualism. This is the day of the group. It is not only right, it is necessary as well that the church seek to conform to the present emphasis on cooperation. It cannot persist in opposition to the application of a developing social law and continue its efficiency.

Many of the endeavors which would greatly increase the desirability, as well as safety, of country life are made almost impossible because the natural neighborhood leaders are divided into sundry bands by the several church centers. Citizens do not perform their citizenship functions in small groups, or exercise their social talents as effectively as in the

larger circles. No single denomination of Christians, no matter how cherished its history or valued its points of emphasis, has any right to interfere with advantageous social organization, especially when their distinctive principle need not be sacrificed by coordination with that of other bodies. No man liveth to himself but every man should be privileged to live with others to the best possible advantage. He should have the chance of such development, guidance, and pleasure, as comes from the contact of man with man in sufficient numbers to provide the varied lines of talent needed for mutual pleasure and helpfulness.

Regardless of the form the church of the future may eventually take, people will not be denied that broader fellowship, which, once having experienced, we learn to cherish, nor that organization of society which brings together its naturally complementary parts. The community church is satisfying these needs. It is bringing congenial spirits together. I well remember that in the start of my own community church experience, in the same parish one of my chief helpers and close friends was a Wesleyan Methodist exhorter while another was a Covenanter Presbyterian. Those men supplied a need in my life, they were congenial to me and, had it not been for the movement I was in, I would not have known the joy of their fellowship.

Concerning the inherent capacity for doing things in the average village group I had an illustration just a few days ago. It was at the reopening service, after repairs, of the community church at Sublet, Illinois. The congregation was indulging in a day of celebration and I was

the preacher at one of the services. The platform extended across the entire front of the church. One side of the pulpit was occupied by a good sized orchestra, the other side by a well selected choir. On previous Sundays I had preached in two of the good sized Chicago churches. There was a contrast in the music and it was quite decidedly in favor of the village church. The special occasion was the means of discovering the latent powers of that little neighborhood. Many country districts fail to appreciate their own possibilities. Indeed it is quite a habit to speak slightly of themselves. It remains for the community church to uncover and coordinate the existing capabilities.

This movement did not arise from the efforts of any particular individual, nor from those of any well defined group of individuals. Like the greater number of influences which demand attention, community churches have arisen simultaneously in different places. The movement may be regarded as nature's measure for a needed adjustment. The community church may be just an ad interim organization, filling a place until a fuller adjustment to the existing demand is worked out. The fact that the movement is growing rapidly is indicative of the growing consciousness of the inadequacy of the present sectarian method, rather than of the popularity of the community church as such. Where it is an evolution out of existing conditions, and so organized as to guard and retain the findings of the past, it is serving a need, and initiating a spirit and method, which will be incorporated in whatever form the more definite and permanent expression of church life may eventually take.

In organizing a community church care must be taken to show regard for those affections and ideas which for years have kept great bodies in existence and which are founded on principles which cannot be set aside without loss. Where it is a

case of adjustment of churches rather than the forming of a new organization, it is generally wisest, especially in the beginning of a movement, to follow the method of federation, because this indicates a very visible and practical regard for denominational interests and characteristics which are represented in the community.

While I am writing this article a letter has come to my desk in which a man, telling of his experience in a federated community church, says, "I feel richer in my Christian experience because I know something of the origin and distinctive principles of other churches." A properly conducted community church furnishes and fosters the opportunity to gain inspiration and direction from the findings of others, while, at the same time, it may emphasize the value of the denomination to which a person has long given allegiance.

It is my own habit, when opportunity offers, to exhort the members of community organizations to read their history and bring to the common altar the great points of their respective parent communions. As a constructive step towards unity, the community church workers contemplate the organization of classes in religious education from among the different churches of villages. For these classes courses of study are to be arranged, intended to set forth the distinctive principles of the standard religious organizations, with the purpose of indicating how they can be coordinated in one body. As previously suggested, the movement, to be satisfactory, should be an evolution out of, rather than a protest against, present conditions; or, what is equally unfortunate, a mere economic convenience. To assist in making it such an evolution we are planning the method here suggested, and will put it into operation in places which are anticipating, or have a considerable element desiring, an adjustment in their church life.

Not alone in the coordinating of principles, but in temper of service the community church may bring multiplication of strength. In the first churches I federated I can still remember how the presence of the Episcopalian was recognized, and how it tended to the greater refinement of the services; the Methodist kept us mindful of that inherent appetite of the soul which naturally seeks for stimulation through religious fervor; the presence of the Baptist kept prominent the sacred value of the personal religious experiences in the final conclusions of faith; and the Presbyterians called for the frequent consideration of the regularity, precision, and the reverential orderliness which arises so naturally from the Calvinistic emphasis.

It is an accepted fact that differences in interpretation do not form the natural religious alignments. Take, for instance, a Baptist Association. In its personnel are ministers from the seminaries in Chicago, in Rochester, and in Louisville, men grounded in different interpretations, often exponents of widely differing ideas of Scripture and philosophy, yet all feeling the life which comes from the spirit of Christ. Solid church memberships are united on ideals rather than on ideas, and cemented by the traditions of past acquaintance and friendship.

The present outstanding ideal in social life is the furthering of the individual by furthering the interests of the group. For that reason a community church, considering their church organization as a sacred means working toward the fulfillment of an entire neighborhood in things spiritual, moral, and physical, should become the strongest and happiest kind of communion and be a living prophesy of the emphasis of the church of the future. When churches were first organized it was not that they should become exponents of particular theories. It was only after a time that some were of Paul and some of Apollos and some of

Christ. In the beginning they were voluntary bands of people actuated by the spirit which Jesus showed. The same basis of organization, incorporating the findings of intervening years, is again within our reach through the encouragement and operation of the spirit which actuates the community religious movement.

The critic may see difficulty in a long continued attempt to conserve the rights and affections of different denominations within one body. Such difficulty will be obviated by the fact that the complementary character of these different points, brought together in the warmth of a united Christian passion, will cause them to fuse into one great idea and thus make a church built upon the foundation of the apostles and prophets, Jesus Himself being the chief corner stone.

As the ideal community church is in itself a fusion, so also the conduct of the movement should be such as to enlist, as far as possible, all Christian people. It should avoid even the semblance of another denomination, but more and more become the practical medium of the several denominations as they seek together for a more direct and economic application of the things of Jesus to the great masses of people.

The term "community religious movement" more accurately describes the pervasive influence we are now feeling than does the term "community church movement." It is a consciousness of submission to what might be termed the sacred findings of social science, findings which already have their considerable expression in some new ideals in the industrial world and in the world of fraternal relations. It is simply an urge which the church is feeling to catch up in its own immediate organizations with results, of which it has been the inspiration, in organizations which have hitherto been considered outside of itself.

The obstacles to the movement are as much "within" as "without." The fact

that we can use such terms for what is really an assertive urge is in itself unfortunate. The community church is just a depot on the way to that next major expression of religious life which will be reached when we are able to put in concrete form the spiritual, moral, and social findings which are arising out of the present search. There should be no within or without. The devotees of the movement, or those "within" are, in some cases, tempted to put such stress on the idea of unity as to make it an end in itself instead of a means to the putting out of a greater and more far-reaching program of service. To those who consider themselves "without", and who express their lack of sympathy by the term "just another denomination," it will not become such unless the opposition forces it. The community churches will never become a separate denomination if they are used as a medium, and encouraged in the effort to demonstrate that different denominations within the same assembly may receive recognition and at the same time supplement each other.

While the movement may be seriously hindered by opposition, the obstacles put in the way will never restore the glory of the sectarian day. Judging from observation in several places the sectarian church cannot be restored to a place of efficiency in village life. By subsidizing, it may be continued for a season, but it is simply not in harmony with the spirit or need of the hour. The lover of horses cannot bring back the old coach, not even the rubber tired buggy, so he submits to the transition and assists in making possible the highly improved automobile. Why cannot church members be as wise as men in the industrial world?

Finally, there appears, to many of us, to be but one solution for the present village religious situation, and that is the forming of what may be termed "The United Rural Church of America." Such

adjustment of our rural church life, if it were initiated and fostered by the central societies of the several standard churches, could be made to result in an organization which, in the majority of cases, would voluntarily affiliate itself with some one or other of the recognized denominations. It would be an evolution out of the past instead of a break with the past.

If the representatives of the missionary boards in any state can be prevailed upon to encourage the villages to adjust their church life according to existing needs, and trust them to act advisedly, a change beyond description would soon be experienced. There is a peculiar psychic condition in our villages, a feeling of hesitancy in opposing long standing usage and the wishes of church representatives. If the different societies will make the recommendation suggested, it will take away the imaginary stigma and leave the way invitingly open to the carrying out of the majority desire. This seems a very simple method for the reaching of a very great end. "If the prophet had bidden thee do some great thing wouldst thou not have done it?"

The natural proponents of the community religious movement, as it may be applied to the life of villages, are the officials of home mission societies and church extension boards. If they will constructively yield to what may be termed the present spiritual urge, and advise a denominationally recognized united church for the open country and for villages under a thousand population, we would soon see a tremendous upward trend in rural religious life. Such sympathetic relation with the present organized forces of American Christendom will open and guard the way to that ideal community centered church which will satisfy the prevailing desire and need, and that without any painful break with the triumphs of the past.

SOME RURAL CHURCH PROBLEMS

EDWARD R. BARTLETT

IN HIS penetrating inquiry, *Does Civilization Need Religion*, Reinhold Niebuhr comes to the conclusion that:

Religion is dying in modern civilization not only because it has not yet been able to state its affirmations so that they will be consistent with scientific fact, but also because it has not been able to make its ethical and social resources available for the solution of the moral problems of modern civilization.

In the second clause of this statement may be found the fundamental cause for the present dilemma with which the rural church is confronted. The fact that this aspect of the rural church's problem is being obscured by discussions of types of organization, by forms of programs, and by optimistic exhortation, in no wise modifies its seriousness nor its reality. Because, in the multiplied changes through which our nation's rural population has passed in a century and a quarter, sufficient spiritual dynamic to meet the problems thus occasioned has not been generated, "Ichabod" is being written daily over the entrance to some church in the open country.

Of 5,552 representative rural churches throughout the United States, two-fifths were not growing; two-thirds with less than fifty members were not growing. Of one denomination, eighty-five per cent of churches served by pastors with more than four churches were not growing; forty-eight per cent of churches with absentee pastors were not growing.

So runs the statement in "The Town and Country Church in the United States" by Morse and Brunner.¹

It will be seen that nearly half the communities are without resident spiritual advisers; that nearly half the rural churches are losing in membership or just holding their own; that

the small church is threatened with extinction; that the church served by a non-resident pastor is on the decline (and) that the average membership is very small (84 per cent of the rural population is not connected with the church).²

But even spiritual power requires intelligent application. Social and ethical resources may not be utilized in the solution of rural problems, simply because there is no clear cut appreciation of the complex forces among which these resources must be made effective. The present situation, dark as these reports show it to be, may not be the result of inevitable disintegrative forces, but rather due to factors which, when clearly apprehended, may be met successfully. After a century of wasteful denudation of valuable timber land, destruction is giving way to conservation. In some such fashion the conservation of rural religious resources may take place.

A step in this direction is taken when we recognize the changing nature of the social milieu in which the rural church must work. The following series of factors affecting rural church life is far from being all inclusive, but it does indicate something of the complicated nature of the problem and suggest areas in which difficulties arise.

1. *Population movements.* The cityward trend of rural dwellers has been generally recognized.

From 1910 to 1920 the rural districts increased by only 1,600,000 persons, while their natural increase, plus three-quarters of a million immigration, is estimated to have been 7,850,000 persons. Thus we have a quantitative estimate of the cityward migration during the decade. It amounted to 6,150,000 persons and

1. Quoted by R. S. Adams in *Handbook of Rural Social Resources*, 1928, Landis.

2. *Ibid*, page 69.

constituted 45.2 per cent of the total urban increase for the period. The comparative rate of increase and decrease for villages and open country indicate that the larger part of this migration came from the farms.³

Naturally, youth makes the largest contribution to this migration. The apparent lack of opportunity for advancement, absence of social thrills, and the lure of fancied advantages which the city might offer, combine to turn farm life into a treadmill existence from which early escape is sought. Thus the country church, once the flourishing center of neighborhood life as the parents of the "younger generation" were together carving out their destinies on hillside and prairie, becomes a house of memories for the few earlier settlers still living in the community and the symbol of conventional piety for the tenant farmers who form an increasingly large part of the population.⁴

Not only is the earlier homogeneity of the rural community rapidly disappearing, but too frequently the institutions which might give permanency to community ideals, the schools and the churches in particular, are manned by a constantly changing leadership. In Indiana, in 1921-22, 56.6 per cent of the elementary teachers in one room schools and 38.3 per cent of the remaining elementary teachers had served for three years or less, while in the city schools only 15.1 percent had been employed less than three years. "One teacher schools are therefore the dumping ground, not only for untrained teachers, but also for temporary and inexperienced teachers."⁵

The churches fare no better. With nearly three-fourths of these in charge of non-resident ministers, and thirteen percent having no minister at all (1923)

3. J. M. Gillette, "Publications of the American Sociological Society," Vol. XIX, pp. 142, 189. Quoted by C. E. Lively in *Handbook of Rural Social Resources*, 1928, Landis.

4. In 1880, approximately one quarter of the farms in the United States were operated by tenants. In 1920 38.1 per cent of the farms were in the hands of tenants. Quoted in *Social Problems*, Gillen, Dittmer, and Colbert, page 60.

5. *Public Education in Indiana*, General Education Board, 1923, page 44.

little stability of leadership is to be found. The fact that many rural ministers are in such position, either on their way to what some conceive to be more important pastorates in urban communities, or else spending the closing years of a formerly effective ministry before complete retirement, has a distinct bearing upon the problem of permanence of influence.

The mobility of the rural population is further marked by numerous means of transportation and communication which have developed in the past three or four decades. Speeding up highway transportation from four to forty or fifty miles per hour has had the effect, particularly in sections of the corn belt where there are enough automobiles to transport the entire population, of making the farm home a terminus rather than an abode. Professor E. W. Burgess⁶ offers striking evidence of the changes this single factor is bringing about. Multiplied forms of rapid communication, providing for the infiltration of urban ideas and ideals through the most remote cross roads community, have changed rural isolation (incidentally one of the bulwarks of a certain type of rural religious development) into a veritable thoroughfare for the parade of public opinion. For this relatively sudden expansion of mental horizons the rural church has made little or no preparation. Possibly it could not do so. But just as the medieval church, failing to utilize the new forms of scientific knowledge, found itself swept from a position of dominant control in an awakening social order, so the rural church finds itself in danger of being brushed aside from a desirable position of wholesome influence by other institutions which are molding the thought and activity of our country population.

2. *Character of population.* With the increasing emphasis upon individual development in educational procedure, it is

6. *Religious Education*, May, 1928, pages 409, 411.

not remarkable that some are questioning the validity of a "rural church program" with its implication of fixity and routine. Obviously there are individual differences in respect to communities as well as persons. The following description, while possibly not typical, nevertheless may be duplicated in many sections of the country.

The sorriest sight the Middle West has to offer is that of the hamlets and villages which have lost their reason for existence. One such comes to mind. It was started in the early days by a group of cultured New Englanders on the shores of lovely Lake St. Croix. It was a prosperous port of call for the river steamers plying between St. Paul on the Mississippi and the upper reaches of the St. Croix. Then the railroad came, and it looked for a time as though the little village so strategically located was bound to have a future. Then came the decline of the lumber industry, the disappearance of steam craft from the river, and the growth of other centers. The railroad, up to a few years ago, continued to operate a train a day, not because there was anything in it but because the railroad's charter required it. The academy on the hill now houses a sorry grade school. A few representatives of the old families remain, but for the most part they have intermarried with the newcomers and their places have been taken by a group who have brought with them a strange tongue and vastly different social values. The little old church is falling into decay, while above it on a hill is a more prosperous one where worship is conducted in another language. The pool hall, the dance hall and the blind pig are the main centers of social activity. There are prosperous farms about, but no longer is it a trading center, since the automobile makes it so easy to go to the more pretentious town to the north. And who lives there, and why? Only those who have been caught in the eddy and have not sufficient energy to swim out.⁷

The factors suggested here, changing cultural groups, differing national backgrounds and economic variations, all emphasize a problem of peculiar significance with which rural religion must cope.

3. *Traditions and social habits.* The relative immobility of earlier farm dwellers provided a rich soil for the growth of habits of thought and action which has proven at once a source of strength and a stone of stumbling in succeeding decades. Some are inclined to discover a

virtue in the "puritan-mindedness" of the farmer, the city liberal's favorite taunt flung at his rural neighbor; probably this virtue draws its sustenance from tradition. On the other hand, the attitudes created by adherence to custom and tradition make even a desirable innovation extremely difficult. Perhaps this is the reason R. M. Coudenhove-Kalergi in *The New Nobility*, summarized by Dr. Glenn Frank, makes such contrasts as these:

Urbanism is progressive; Ruralism is conservative. Urbanism is the breeding ground of revolution; ruralism is the breeding ground of reaction. Urbanism makes for mobility of mind; Ruralism makes for rigidity of will.

This factor may help to explain the slow progress of present day religious educational theory in rural circles. The characteristic expression of religion in the past has been emotional; not always of the extravagant type such as depicted in Davenport's *Primitive Traits in Religious Revivals*, but with a predominant appeal to the feelings. Hence to interpret religion in terms of developing life seems to cut across group habits of religious thinking and therefore to find little favor. Only thus does it seem possible to explain the fact that the farmer, who more than any one else sees all phenomena of nature in terms of growth, still finds satisfaction chiefly in a religion that is static.

4. *The economic factor.* Sooner or later this stalks into every rural church discussion. Throughout a large part of the year many farmers handle little actual money. Commodity exchange and credit meet their needs. Not infrequently the budget of the church reflects this situation, and there are still communities where "donation parties" are necessary to round out the preacher's salary. As to ratio of expenditure among rural church members, Dr. C. Luther Fry notes that:

(1) The average individual contribution of members of open country churches tend to increase with the increasing wealth of the areas

7. *Social Problems*, Gillen et al., page 154.

in which the particular churches are located; (2) the richer the county, the less the members give in proportion to the means at their disposal.⁸

The farm market is being nationally exploited through general direct-by-mail advertising. Simple wants of an isolated community are rapidly giving way to the demand for luxuries enjoyed in urban centers. A student minister in a strictly rural district made this report:

Fifty per cent of the farms are too poor to provide subsistence, hence many of the men work at a cement plant a few miles away and do very little farming. The housing conditions here are terrible, yet many families possess automobiles. In one instance there are four cars in a family of ten.

The long period of agricultural depression has served to awaken many churches to the need for some constructive action in dealing with the economic problem. Benson Y. Landis writes of a Methodist Episcopal Conference in which 47 rural churches had reduced the amount paid for pastor's salary from \$1,000 to \$500 during the preceding year. The Laymen's Conference sent resolutions to numerous organizations urging that nation wide study be given by religious agencies of laymen and clergymen so as to ascertain

Whether the national position of agriculture is such as to warrant the belief of some of our members that social justice and sound national policy unite in favor of obtaining for agriculture a more prosperous condition in American life.⁹

These represent but three aspects of the economic element in the rural church situation; yet to account for these alone must modify the traditional program radically.

5. *Educational relationships.* Little incongruity was noticeable when the little red schoolhouse and the little white church appeared at the same crossroads. Both represented pioneer idealism, the vigorous will to cultivate spiritual values

in a situation bristling with material needs. Yet somehow, the steady increase of consolidated schools, scientifically constructed and equipped, is beginning to change this close relationship. The country church in the neighborhood of such a school, unchanged in architecture or function, can scarcely command the enthusiastic interest of the rising generation. Religion suffers in comparison. Furthermore, higher educational ideals are sifting out undesirable types of teachers. The establishment of a carefully supervised certificating system, of a minimum graduated salary schedule, and of more adequate teacher training facilities, is creating a public school teaching staff far superior to that even of a decade ago. The gap between the personnel and instructional methods to be found in the modern rural school, and the corresponding factors in the rural church, often becomes painfully apparent. And none is more conscious of this than the pupil who shares in the services of both institutions.

But a considerable body of opinion holds that all this needs the sanctions of religion, which the school cannot supply. Hence the dilemma in which the church finds itself; it is essential as to function, yet discredited as to method, equipment, and personnel.

6. *Recreational conditions.* While in only a few communities do the churches still regard amusement as of the devil, still the rural church is reaping the fruits of its traditional attitude of suppression where the play life of youth was concerned. Community recreational halls and fields are becoming increasingly common, with a multiplicity of athletic and social events scheduled, but frequently their managers have no sympathetic contact with the ideals of the churches. Where these recreational events are backed by village business men as advertising or sporting propositions, they pre-

8. *Diagnosing the Rural Church*, C. Luther Fry, page 69.

9. *The Rural Evangel*, organ of the Board of Home Missions and Church Extension, Meth. Epis. Church, April, 1928.

sent a distinct problem to such religious leadership as the community may afford.

The motion picture show in the country town is about in the nickelodeon stage which marked the cinema's early days in the city. Where cheap "westerns" constitute the chief offerings, the effect upon the aesthetic and conduct standards of children who attend is easy to forecast. Recently the teachers in nine rural communities in central Indiana reported their pupils' practice with respect to the movies. Out of 183 boys and girls, 92 attended once a week, 48 occasionally and 43 not at all. Of the 140 who attended, 76, or 54 per cent, enjoyed wild west pictures most, 33 preferred comedies, and 20 wanted romance or scenery. It is evident that appreciations were being formed on the basis of the only available materials. In none of these communities did the church program vary from the customary Sunday services and the sessions of a few adult organizations; these churches were confronted with a recreational problem which they simply could not meet.

7. *Changing church objectives.* The aim of each denomination that it be represented in every community into which it might gain entrance, that apparently dominated church extension a generation ago, has been challenged by the Home Missions Council with the declaration that one church per thousand inhabitants is the ratio from which the best results may be expected. Studies by the Institute of Social and Religious Research, completed in 1925, show that on the basis of 140 communities studied,

The villages have one church for every 237 and the country districts one for every 440 persons. . . . The average number of churches per village was 5.6¹⁰.

Whether this condition is met by union of churches, establishment of community churches, or the summary elimination

of the most unproductive, any action will probably encounter difficulties due to the emotional attachments which every church creates.

Within individual churches the validity of certain traditional indices of success is being questioned. Does increasing attendance in the services of worship signify progress?¹¹ Or improvement of property? Or increase in adherents to this particular faith? Perhaps other norms will be established, such as will lead to a critical evaluation of the service actually rendered to personal and social enrichment. But this will mean a new form of problem for the rural church.

8. *Rural leadership.* Persons are more significant than programs. The steady stream of vigorous productive minds contributed by rural America to numerous urban enterprises is indicative of the quality of potential leadership available. Unfortunately tradition steps in to say that religious work is solely a question of the will to be of service, and in no way requires preparation. Rural church progress awaits an indigenous leadership; too frequently there is little evidence of a readiness to seek training.

9. *Rural attitudes.* The individualism which so strongly characterizes the farmer naturally constitutes a problem in developing a cooperative undertaking. On the other hand, deep loyalties grow out of this characteristic, which are valuable once the enterprise is accepted. A more serious factor is the sense of inferiority which seems to defeat many attempts to improve the church's program. Possibly this is due to the fact that the program is designed for city conditions, presupposing finances, constituency, and

11. Dr. Fry, in *Diagnosing the Rural Church*, makes a good case for using attendance interest ratio, i. e., average time contribution of the membership, as an index in comparing churches. Nevertheless, the quality of the activity engaged in would seem extremely significant in any estimate of a church's effectiveness.

10. *American Agricultural Villages*, Brunner, Hughes, Patten, page 175.

equipment which the farming community cannot hope to provide. The reaction may be one of opposition, as suggested by Leroy A. Ramsdell in his discussion of "Rural Social Work".¹²

Social agencies, for the most part, do not think of establishing rural social work except at the level of urban standards. They are imbued with the expert's intolerance. Rural people, on the other hand, are almost determined to have nothing to do with these new-fangled city notions. Social work, along with most of the other expert services, is being drawn into the rising urban-rural conflict, instead of being, as it should, the adjusting agency which integrates the conflict.

Analysis of specific situations will doubtless furnish other factors modifying rural church effectiveness, in addition to the nine briefly discussed. It is desirable however, to note here how some churches, confronted by these common difficulties, have steered their courses. The following report of a student preacher represents one situation and the approach to a solution.

Canaan Church has a community radius of a mile and a half. It could accommodate the present population within a six-mile radius, but there are seven churches, four of one denomination, in this area. It has a membership roll of 70, half of whom are no longer in the community; half the remaining are inactive.

Canaan's physical equipment consists of a one-room church with no basement, no lighting system, a poor piano, low grade song books and the cheapest sort of Sunday-school literature. Its customary program consists of preaching services every other Sunday morning and evening and a Sunday school divided into three classes which frequently meet together. The only problem of which the people seem to be aware is that of lack of attendance, and they fail to sense the real cause of that.

One definite project we have undertaken has been an attempt to change the customary type of Sunday-school entertainment. On Christmas we presented a simplified arrangement of a pageant. The people wanted the usual Santa Claus entertainment, so we had that, too. After that they asked for more programs like the pageant. We organized transportation for the rehearsals and the folks co-operated well in this. On Easter and Children's Day we had the new type programs, one of which was practically organized and directed by local talent. It is evident this opportunity

for self expression is not only commanding genuine interest, but is also helping satisfy a deep-seated need.

In this church, attention is centered upon an attempt to provide some approximation of beauty in worship, in surroundings which have little to offer as an aid. A crossroads chapel in another part of the county has sought the same end in supplanting a revival song book by a hymnal especially adapted for church school worship. True, neither of these attempts do more than touch one item in the total problem; the response, however, is such as to suggest a point at which the development of new life within a church may well begin.

The County Country Life Conference developed in West Virginia marks a broader approach, through the identification of religious interests with the economic and social. Here not only are community improvements planned, recreational projects launched, and every activity contributing to rural welfare carefully considered, but sermons are preached, Sunday school problems discussed, and serious attention is given the needs of the churches.

Of the methods developed through the churches alone, none seems to offer greater promise than the Larger Parish Plan, now being worked out by Catholic and Protestant groups alike. The underlying principle is that greater efficiency is secured through cooperative activity under a specialized leadership. It is the principle of division of labor applied to a group of churches. Instead of several independent churches, each under the resident or absentee supervision of men having limited training, a pastor-in-chief is placed in charge of a definite area and is given sufficient trained leadership, often in the fields of religious education and recreation, to develop a comprehensive program in each of the churches in this district. A modification of this plan makes one church with adequate equip-

12. *Handbook of Rural Social Resources*, 1928, Landis, page 61.

ment the center of the social and educational activities of the area, while the other churches serve solely as preaching centers.

The Champaign-Urbana District Rural Association of the Methodist Episcopal Church, comprising eighteen churches with thirteen ministers, may be taken as typical of the working of this plan with a predominantly educational emphasis. The fact that this organization includes both city and rural representatives is in itself an indication of the possibilities for broadened sympathies and understanding which exist in such a movement. Its director of religious education, a young woman with thorough training and broad experience, focuses her attention upon developing local leadership, since the scope of the field makes personal attention to details extremely difficult, even if it were desirable. Fact finding surveys help to interpret local problems; expansion of the educational work of the churches through vacation church schools and community leadership training schools open previously unrecognized resources.

Improvement in local church schools has been marked during the five years this program has been in operation. Lesson materials have been evaluated and those adapted to the growing experiences of the pupils have been substituted. Hymn books which afford suitable aids to worship are now in use. Organization which facilitates educational practice has supplanted forms which apparently "just grew." Particularly noteworthy is the growing appreciation of a more unified program of religious education, relating various church agencies and eliminating much overlapping. Recreational programs under the parish director have opened up the possibilities of service on the part of the church schools to the neighborhood community life throughout the week.

These three types of approach to rural church problems—variation in the traditional methods of the local church, co-operation between church and community agencies, and the grouping of churches for the concerted study and solution of common problems—may be illustrated in many localities. Where their results are critically evaluated, and the procedure revised constantly in the light of experience, we may well hope to change the atmosphere of defeat which now permeates so many rural religious groups, to a spirit of satisfaction in achievement. At present, however, too many rural church projects take on the aspect of "stunts," having little relation to the total community need or to a long time, constructive program. The experimental point of view, which calls for flexibility in thinking, and the ability to transcend the grip of traditional practise, is conspicuously lacking. Motivation frequently arises from the desire to show competitive superiority, instead of from a spirit of co-operative sharing. The process of changing these undesirable elements constitutes a fascinating challenge to rural adult education.

Rural America was the field for far-reaching social experimentation in pioneer days, largely because no patterns existed which were adequate to provide for novel situations. Perhaps the basic need today is, that there be fewer attempts to modify old patterns of religious organization and program, and many more attempts to create from the ground up, without reference to existing forms, policies and programs which will more adequately serve in making the abundant life available to all. Perhaps in this direction lies the release of the spiritual dynamic which our rural, to say nothing of our urban, society so profoundly needs.

USE OF FEAR IN RELIGIOUS EDUCATION

A. J. WM. MYERS

THE OLDER THOUGHT OF FEAR

UNDOUBTEDLY fear has played a part in the development of religion. Mighty and mysterious powers of nature such as lightning, earthquake, and tidal waves, filled early man with terror, as did also sudden death. The unusual, the unknown, has always created a sense of fear and become an object set apart. Frazer in *The Golden Bough* asserts that

"Primitive man believes that what is sacred is dangerous—it is pervaded by a sort of electrical sanctity which communicates a shock to, even if it does not kill, whatever comes into contact with it."

This at once suggests the smoking Mount Sinai and the death threat to anyone who touched it while Moses was receiving the tables of the law. The Old Testament is filled with references of this sort—appeals to fear of physical disaster. Such appeals are not lacking in the New Testament as well.

To say with Petronius "Primus in orbe deos fecit timor" does not command much scientific support, although in a modified form Dr. Zenos in the article "Fear" in *A New Standard Bible Dictionary* says almost that very thing:

"As a religious feeling fear assumes a great variety of forms according to the degree of vividness in which the apprehension of God's personality enters into it. The very essence of religion is a form of fear produced by the realization of the being and nature of God. 'The fear of the Lord is the beginning of wisdom.' . . . but this is a form of emotion more properly called awe or reverence. It grows from the contemplation of what God is, and not of what he may do to one as an individual. Fear is thus tantamount to religion. . . . To fear God is to worship Him . . . but this noble form of fear may degenerate as the true nature of God is less and less

clearly understood, into a paralyzing sense of terror."

Selbie, in *The Psychology of Religion*, points out that the theory that fear creates the gods "proves too much."

"Fear by itself is a purely negative thing, generally paralyzing in its effects, and though it may lead to protective and defensive devices, is barren of constructive endeavour."

Leuba on this point is most helpful. In *A Psychological Study of Religion* he says:

"The making of religion requires nothing found in fear that is not present also in the other emotions. . . . The place of fear in primitive religion is . . . due not to its intrinsic qualities, but simply to the circumstances which made it appear first as a well organized emotion, vitally connected with the maintenance of life."

"I wish to add, however, that there does not seem to me anything preposterous in the supposition that groups of primitive men found themselves in circumstances so favorable to peace and safety that fear did not occupy the foremost place . . ." In that case, "religion would have appeared late and, from the first, in a nobler form. It would have been characterized by a feeling of dependence upon Creators and All-Fathers regarded as benevolent gods, and would have elicited primarily awe and reverence."

W. Robertson Smith in *The Religion of the Semites* goes farther and his words comment themselves:

"It is not with a vague fear of unknown powers, but with a loving reverence for gods who are knit to their worshippers by strong bonds of kinship, that religion in the only true sense of the word begins. Religion in this sense is not the child of terror, and the difference between it and the savage's dread of unseen foes is as absolute and fundamental in the earliest as in the latest stages of development."

Then he adds a sentence which probably throws light on the interpretation of the Old Testament:

"It is only in times of social dissolution, as in the last age of the small Semitic states, when men and their gods were alike powerless before the advance of the Assyrians, that magical superstitions based on mere terror, or rites designed to conciliate alien gods, invade the sphere of tribal or national religion. In better times the religion of the tribe or state has nothing in common with the private and foreign superstitions or magical rites that savage terror may dictate to the individual."

But the "absolute" use of the Old Testament by which no distinction was made between the more crude primitive ideas, the influence of these times of terror, and the propitiation of gods, especially foreign deities, has impregnated the religious teaching of Jews and Christians with the wrath and curse and vengeance of God, and has inspired the use of judgment and punishment as motives in religious teaching until within comparatively recent times. The Old Testament does abound in these ideas: The awfulness of Sinai; the destruction of enemies of the tribal god by the ground opening, by fire and flood, their extermination by war, pestilence, and famine. The very proof of the power of Jehovah was the plagues. The vengeance of God is terrible and is a ready weapon in the hands even of Christians against others, including other Christians—of course, for the glory of God. The makers of the creeds and standards have not failed to find these texts in the Old Testament and their echoes taken over occasionally into the New Testament to support their awful picture of wrath and vengeance. This gruesome religious outlook became the basis of religious education—visioning a terrible God who visited vengeance on those who disobeyed or disbelieved.

The *Catholic Encyclopedia* shows that hell is rather inclusive. It comprises hell proper and also the limbo of infants . . . "the limbo of the Fathers in which the souls of the just who died before Christ awaited their admission to heaven," and purgatory.

With the conception of original or birth-sin as defined in *The Book of Common Prayer* of the Protestant Episcopal Church, the dread of the judgment was very real for everyone:

"Original sin standeth not in the following of Adam . . . but it is the fault and corruption of the Nature of every man . . . whereby man is . . . of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and thereby in every person born into this world, it deserveth God's wrath and damnation."

The Reformation shook the world but, as the above quotation shows, it did not change the general attitude to fear as a motive in religion, the historic creeds and catechisms of the reform churches being witnesses. Indeed one can easily find the fear motive in the preaching and teaching of Protestant leaders themselves.

Bunyan wrote—and his words had a strong influence on earlier processes of religious education:

"There was I struck into a very great trembling, inasmuch that at some time I could, for days together, feel my very body, as well as my mind, to shake and totter under the sense of the dreadful judgment of God, that should fall on those that have sinned that most fearful and unpardonable sin. I felt also such clogging and heat at my stomach, by reason of this my terror, that I was, especially at some times, as if my breast-bone would have split asunder."

It may be said that this is an allegory, a fact often overlooked. But sermons are not. Among Jonathan Edwards' sermon titles are found consecutively in one volume: The Final Judgment; The Damnation of Sinners; The Future Punishment of the Wicked; The Eternity of Hell Torment; Wrath Upon the Wicked to the Uttermost; The End of the Wicked Contemplated; Wicked Men Useful in Their Destruction Only; Sinners in the Hands of an Angry God. These words from the last mentioned sermon, suggest the tone of the whole:

"The wrath of God is like great waters that are damned at present. . . . The bow of God's wrath is bent. . . . The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect, over the fire,

abhors you, and is dreadfully provoked; his wrath towards you burns like fire; he looks upon you as worthy of nothing else but to be cast into the fire. . . . O, sinner, consider the fearful danger you are in. It is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God, whose wrath is provoked and incensed as much against you, as against many of the damned in hell; you hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder. . . ."

This same attitude, though not often so fiercely expressed, is found in many of the great preachers and can only be matched by the frenzied words of more modern revivalists who make this type of preaching a chief stock in trade, and attempt to rush people through abject fear into what they think is safety.

This strong meal was not withheld from babes. *The New England Catechism* taught them to sing sentiments like these:

"I in the burying place may see
Graves shorter there than I;
From death's arrest no age is free,
Young children, too, must die.

My God, may such an awful sight
Awakening be to me!
O! that by early grace I might
For death prepared be."

In education everyone is familiar with the use made of fear. "Spare the rod and spoil the child" was a cardinal principal and punishments were dire and brutal.

PRESENT ATTITUDES

More recently there has come about a very decided change in the whole conception of fear. Religious teachers, psychologists, and educators are in surprisingly close agreement. Edward O. Sisson in "First Steps in Character Formation" in *The Materials of Religious Education* (1907) may be taken as expressing the general point of view. Compare this with the quotation from Selbie above. Dr. Sisson says:

"Fear in itself and in all its forms is negative and depressive. . . . Compare the beauty

and delight of the fearless, free activity of happy children, with the crouching and trembling of the same children under the dark shadows of fear. No fear, then, except of things that ought to be feared; away with all false threats, and shame on all clouding of children's souls by playing upon their natural tendency to fear the dark, the unknown, the strange. The first steps in the path of virtue consist in learning to fear that which is truly noxious and perilous, and to fear nothing else."

Formerly fears were considered to be instinctive—fear of the dark, fear of fur, of animals, of snakes, and so on—but since the experiments of Watson and others, it is shown that practically all fears are the result of teaching.

The work of Freud, Jung, and many psychiatrists has revealed how fruitful fears are in creating physical and mental, emotional and spiritual sickness. Remove the fear and the person is restored. This is one of the basic techniques which is doing so much for persons suffering from all sorts of mental and emotional disorders.

Religion has had its share in producing these disorders. The dread of the wrath of God, of eternal damnation, of having committed the unpardonable sin, has weighted down the spirit of many a troubled soul.

Now that all fear is known to be repressive and weakening, to be, indeed, one of the basic enemies of the best life, the aim of education and religion is to bring up children and youth to be unafraid. This does not rule out intelligent apprehension of danger, but it does rule out all superstitions and imagined fears that have so harried humanity. This is the ideal of Jesus. His conception of God is one who perfectly loves and may be perfectly loved; and "perfect love casteth out fear."

The whole conception of the wrath and curse and vengeance of God is inconsistent with Jesus' teaching about God. No decent earthly parent could ever curse and have vengeance on a child.

Paul most emphatically tries to set the Romans (12:19-21) right on this point:

"For it is written, Vengeance is mine, I will exact a requital—the Lord has said it. No, if your enemy is hungry, feed him, if he is thirsty, give him drink; for in this way you will make him feel a burning sense of shame.

Do not let evil get the better of you; get the better of evil by doing good."—(Moffatt's translation.)

Fear has been one of the great scourges of mankind. Every release from its power has meant release of the creative spirit. The type of fear as a motive in religious education, as illustrated above in Jonathan Edwards, is gone. Youth, today, indeed most congregations today, would be rather amused or bored than stirred by such appeals. This motive is gone, like it or not. What other motives can be used?

The answer to this question goes far beyond the purview of this article. But two or three examples reveal clearly the direction in which better motives are to be sought.

In the first place, there is family life. Too often in the past the father ruled with brute force. His chief appeal was fear. Many thought if that were gone society would crumble. But everything is gained and nothing lost when father and mother and children are comrades. In this case there may be genuine respect and affection, much stronger bonds than any maintained by the twin tyrants of force and fear.

The school shows a greater contrast. The kindergarten with its play and happy activity where the law is love seems like bright day compared with the gloom of arctic night of the old school ruled by fear of the master.

Government reveals a similar revolution. Despots felt that the populace could be controlled only by force and fear. When these began to lose their power many felt civilization was doomed. But it was merely passing from winter

to spring, the full promise of which is not yet fulfilled.

Religion has shown a like change. The shackles of superstition and fear are being broken. To free people from their tyranny is one of the great motives for Christian teaching in other lands.

Now that fear as a motive in religious education is gone—and it has—we face the problem of discovering other motives. Religious educators are struggling with the problem, though far from having discovered a satisfactory solution as yet. The trends of present experimentation may be shown in the following motives that most commonly control:

First, awe, reverence, adoration for the good, the beautiful, the mysterious is as potent as ever when the fear that weakens is gone. These elements in the attitude toward God remain. This attitude, in the sense in which the old hymn was seeking to express it, removes fear:

"Fear Him, ye saints; and you will then Have nothing else to fear."

Second, personal, intimate fellowship with God the Father is a magnet of mighty power. The relationship makes one, like Jesus, unafraid.

Third, intelligent apprehension of the natural results of habits, attitudes, and conduct is more impressive than any threatened arbitrary punishment. The modern child knows that unclean hands, teeth, food, cause illness; that breaking laws of health has its inevitable result. Similar laws guide in moral and spiritual life.

Fourth, creative effort is a mightier lever than repressive fear. The thrill of doing and being something worth while catches the imagination of children and youth.

Fifth, cooperation and team play in a good cause is as native to the human spirit as is self-preservation. This is one of the great human drives, and lies ready to the hand of the religious educator. Elevated into conscious cooperation with

God it becomes the great religious motive whose end is the Kingdom of God. Inherent interest in what is being done and purpose to accomplish an end makes external rewards and punishments seem frivolous and absurd.

Sixth, personal friendship, loyalty, love are forces—the mightiest forces in the world. All are exemplified in the life of Jesus and in his fellowship with God and with his disciples and friends.

The conviction that fear is repressive, paralyzing, weakening, harmful, marks a stage in the achievement of the freedom of the spirit of man. This type of fear is gone from religious education. Positive, constructive, expansive qualities are destined to have fuller sway since most of that which makes afraid is cast out.

TEACHING WHICH PREVENTS FEAR

In conclusion, a few examples may be given of teaching which prevents fear. In character development as in health, prevention is the keynote of the day.

Wise parents take every precaution to teach children to love the dark, not to fear it. One mother taught her boy to delight in "the velvet dark;" they almost stroked it. In the war in France this young aviator never feared the darkness, nor the strange Unknown into which he was so suddenly summoned. Another child looked forward to the dark because of the joy of the stars which enlarged his soul and with which he held converse when alone and sleepless. In another family, instead of demanding light until they got asleep the children insisted on the light being put out.

The bogeyman is often a terror to children, and the mysterious danger lurking around the corner often haunts them well into adult life. Parents use this invention in fun or as threat to control. Even when they are careful, nursemaids and other children elaborate it and put in extra thrills. If children's confidence is kept by the parents they will likely

inquire about this new idea and then time and pains should be taken to explain that it is all make believe. It is better if their minds may be insured against this concept before they hear it outside.

Few things are more reprehensible than the custom of so many parents and others threatening children with the policeman, the doctor, the dentist, the minister, even the barber. But how often has one heard children scream with terror when the doctor or dentist had to be called in; and when the long curls had finally to be cut, sometimes the harvest of cruel jokes is reaped, because he thinks the cutting will be most painful.

It was most natural that eastern peoples living in Mesopotamia, Palestine, and Egypt should fear the snake and look on it as an impersonation of their enemy. It had to be war continually, for if the fool did not bruise its head the fangs would find his heel. But in the temperate zone snakes are good friends of man, very, very few being poisonous and fewer still anything but very timid. All who fear harmless snakes lose much. The spasm of fear is harmful and such an one cannot enjoy the little animal nor the fields and woods where one was seen. It is the part of wisdom to include snakes along with birds, squirrels, flowers, insects in the appreciative study of nature. It may require a courageous artist to make the innovation, but it would help humanity to shake off this fear if in pictures of Paradise one of these little friends of man should at last find his rightful place. After all, there is Scripture warrant for this. In the renewed earth "the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den."

There is no unlearned or innate fear of fur. Children who have cats and dogs as playmates are insured against foolish fear of these household pets. And

the mutual delight of these children and animals seems a rather substantial argument that they belong together in spite of over meticulous precautions against germs.

The fear of germs is another fear, of which weakness adults are more likely to be the victims. Proper precautions are essential; but an over scrupulousness because of dread weakens resistance and even tends to produce favorable conditions for these busy little people. Teaching health calls for the same sane treatment as is so desirable in other disciplines.

The most reprehensible and unforgivable of all is to teach little children fear under the guise of teaching the Christian religion! Parents actually use God, God the Father, as a threat. They threaten children with him: "If you do that God will punish you"—"God will make you sick"—"God will send you to Hell." People who do such things must be classed with those who had better have a millstone hanged about their neck and be cast into the sea; or better had they never been born. Children who know God and worship him and work with him have no fear. In this they catch the spirit of Jesus. And that conviction, that confidence in him, leads to a like attitude to the universe which is his. It is im-

perative that young children should first be taught to know the God whom Jesus revealed. The experience of intimate, personal fellowship with God and sharing in his work protects against primitive and pagan crass ideas of the wrath of God, the vengeance of God, and all the conjuring up of neurotic minds about the hereafter for all who differed from them in theological thinking.

Such religious teaching removes the weight of another fear—the fear of death. No one in his normal senses wishes to die. But the experience of God as Father takes away the sting. When children ask, as they do very early in life, about death, they should be told in such a way as will prevent dread. They naturally think of living on and on; and of living after death. This must be preserved and not broken. Jesus has broken the chains even of the dread of death.

When the truth is grasped as a great conviction by parents and teachers, that "fears" as ordinarily understood are weakening, defeating, and harmful, that they are produced as a direct result of *teaching* and are not innate; that they have no right to be and need not be; and that the Christian religion releases us from *all* fear; then another triumph in the release and triumph of the spirit will have been achieved.

NON-TRADITIONALISTS AS RELIGIOUS EDUCATORS?

WALTER L. STONE

THERE ARE THOSE who approach religious education from the angle of a scientific study of the individual, and who believe that character, as a quality of human behavior, is valid irrespective of when or where it occurs, or what organization promotes it. There are others who hold that religious education must be based on scientific mysticism, that character is valid only when it goes through a definite process of what they call Christian nurture.

The latter is, of course, the traditional view. It believes strongly in indoctrinating individuals with a logical system of what to think and what to believe, based on the experience of the race in its search for God as revealed in the Bible. This traditional view is safe and satisfies the desire for security. There is always a fear on the part of leaders holding the traditional view, that their doctrine is being undermined by any idea other than their own, and, therefore, they are always in a defense position. They are continually at work defending God, Jesus, the church, their profession, the system, the home, etc.

Non-traditional leaders, on the other hand, believe in releasing the individual for creative living, through a psychological method, putting the individual and group needs first in a process that will help the individual learn how to think. This view is decidedly unsafe, but it satisfies the desire for new experience. It is not fearful, but is based on love and on the hypothesis that God is not in some far off Heaven, but in the hearts of men.

It says that religious education must seek to discover God in life lived on the basis of respect for personality and release of personality. That means that the better we live in relation to our fellows, in a way that releases the best—the God stuff in them—in that proportion do we have an experience of God.

The test of whether non-traditional leaders can be considered religious educators depends, of course, on what happens in the lives of these leaders and in the lives of those with whom they come in contact.

The non-traditional leader is not agnostic, though he is skeptical of all assumed reality that cannot be validated by the experience of mankind. Tests that are being worked on in this field are all experimental and are seeking to find ways of measuring both quality and quantity.

Whatever exists, of course, exists in relation to something else, and this relation can be measured. It is a continuous process, of course, and we advance from one test to another. The development of character traits can be controlled, within certain limits, but the goal of the scientist in human life is not controlled character. It is growing, developing character. Theology and philosophy are tools to be used to help individuals to creative living that "one may have life and have it more abundantly." They are not ends in themselves, or the only tools that are used.

This means, in the second place, that the Bible, Aesop's Fables, and the Encyclopedia are all used, or can be used,

as materials in character education. Sometimes the life of a teacher of arithmetic in a secular state school is much more effective as material for character education than a Bible lesson in a so-called religious Sunday school. The test of which materials are most effective is in the lives lived by the boys and girls, and these lives can be tested. We have no valid reason to believe today that the Bible is any more effective in helping youth live the good life than any other similar sacred book.

In the third place, scientific non-traditional leaders are not sure that there is such a thing as "material science." And those scientists who are also Christian religious educators, have not found it necessary to find a rational and spiritual dynamic synthesis of Christian mysticism and modern science, because scientific mysticism and modern science are not antagonistic—they are a unit, a whole, one and the same thing.

Therefore, they do not barter, bargain, or balance inductive and deductive logic. Rather do they discover objectively verifiable facts—state a hypothesis on these facts, act on that hypothesis, and continuously prove it or disprove it. Nothing is taken for granted. Nothing is assumed, nothing is guessed at, nothing is defended, nothing is final, for they believe that "by their fruits ye shall know them" and "greater things than these shall ye do."

In the fourth place, scientific leaders would take experience—a compilation of experience—as dependable knowledge concerning ultimate reality, for it is present reality. There is no difficulty here. What is experienced is reality and it is verified by being experienced by more than one person. "Where two or three are gathered together in my name, there I am also" is scientifically and demonstratively true, and such truth can be measured both quantitatively and quali-

tatively, and will be as we discover better techniques of testing.

The scientist would be the first to maintain the truth of the statement "according to thy faith so be it", because every scientist has verified that statement, both through his own experience and through shared experience with others. Einstein, when asked how he discovered the principle of relativity, replied, "by betting my life on the hypothesis that all other principles in this field were wrong." What greater faith have we evidence of than that? What is more mystical? What more religious? Would that some of our theologians and philosophers had the same courageous, honest, mystical faith.

Next, the scientists would say that any intelligent individual can have and does have all the time an experience of God, but that this experience must have and can have a scientific approval, a true to truth approval rather than an emotional approval. Again the test is what happens in the lives of people.

This means that there is no difference between a bootlegger and a religious educator whose profession is that of teaching children and youth to believe in a God who does not exist and is not real. The latter is a bootlegger of the things of the spirit and is giving youth adulterated and dishonest spiritual refreshment, while the other is peddling adulterated and dishonest "spirits" of liquor. God does exist and is real to thousands of men, women, and youth in a scientific and human way. This has been brought about in spite of some theologians who have insisted that youth believe in a God who may have been real and existed for them, the theologians, but whom they could not make real to others, because they did not know how to be either human or scientific.

Religious education should dwell on those objects that are particularly help-

ful in aiding one to feel the reality and nature of God. As all facts, laid bare by science, tell of God, then, certainly, religious education has nothing to fear from science. They are allies, not enemies.

We can get youth to see God in all life and in the lives of others, to see that personality is sacred and that Jesus' principles of respect for personality and release of personality can and must be applied to every situation in the daily round. We can help them to apply these principles by testing, discussing, demonstrating, working out together, and evaluating them, "proving all things and holding fast to that which is good" in a continuous search for an ever elusive best. When we do these things we shall have Christian character that can be measured quantitatively and qualitatively, and that will help us to be ever more Christian. "By their fruits shall ye know them." "Greater things than these shall ye do." Such is the mystical faith of some scientific non-traditional leaders who are seeking to be Christian.

Many religious educators are afraid of these non-traditional leaders because

they believe that the spiritual life of the church is endangered by heresies—the heresy being their unwillingness to tack a particular dogma to a program and their lack of interest in labels on programs. They fear that this will make it difficult to hold the Christian faith in the midst of all this change.

They forget that the Christian faith is not to be held or defended but to be lived, and that the principles of Jesus are effective only in the midst of changing emphasis in contemporaneous thinking. They have caused more change than any other principles or ideas, and they are continuously revolutionary.

Only those who attempt to make them safe and put them into theological compartments are endangering the spiritual life of the church. Many churches are antagonistic to Jesus and his way of life, when they insist that Christianity is a way of belief. Jesus claimed he had a way of life, and that we should first seek this way of life (Kingdom of God) and then all these other things (theology and philosophy included) would be added.

RELIGIOUS ATTITUDES AND ACTIVITIES OF UNIVERSITY STUDENTS: A REPORT

GEORGE H. BETTS

MANY ARTICLES have appeared recently concerning university students, their morals and their religion. In most cases these articles have been based on general impressions and observation rather than any definite investigation. In plain terms, most of them would have been more convincing had they set forth some facts.

Somewhat more than a year ago an inquiry was made among the students on the Evanston campus of Northwestern University concerning their religious attitudes and activities.* Replies were received from more than 1600 students (748 men, 901 women) selected at random and comprising approximately half the enrollment on this campus. These students came from the college of liberal arts and the schools of engineering, education, commerce and speech, thereby fairly representing the whole student body. Their members were distributed among all the classes from freshman to graduate.

Church membership. Taking the students of this campus as representative, are the young people of our higher institutions deserting the church? So far as membership goes they are not, for 75 percent claimed membership in some church. Putting this against the slightly less than half of our general population holding membership in churches the university

group seems to stand full 50 percent better than the average.

Thirty-three denominations are represented in the Northwestern group. Nearly one-fourth are Methodists. Presbyterians, Catholics, Congregationalists, Episcopalians, Lutherans, Baptists, and Jews next follow in the order given.

Of men students somewhat less than 74 percent are members of churches and of women students somewhat less than 77 percent, a proportion more nearly even than is commonly supposed.

Church attendance. Do college students go to church? 9 percent of these students say they never go to church at the university, the remainder claiming attendance more or less frequently. Nearly one-third make a practice of attending church every Sunday, while 22 percent say they attend "frequently," 23 percent "occasionally," 15 percent admit that, though they attend now and then, it is "seldom."

There is no way, of course, to make any exact comparison of these figures with the attendance of the public at large. It is hardly likely, however, that one-third of our population of church going age are in church every Sunday, and that 22 percent more attend frequently and another 23 percent occasionally. These college students seem to be making a better record of church going than the rest of us. Women students excel men students by about 10 percent in frequency and regularity of church attendance.

*The facts on which this article is based were collected by Miss Alma F. Stack and by her used in a master's thesis now on file in the Northwestern University library.

There is little difference between freshman, sophomore, junior and senior classes in their church attendance.

The leading reason given by students for failure to attend church was, "too busy." The next reason in importance given was, "church not helpful." Then came lack of interest in religion, lack of consistency among church people, lack of cordiality, not invited, easier to listen in on radio, too tired and sleepy, poor sermons, unbelief. A few profess they do not find the church necessary to moral living.

Participation. The showing made by the students in church activities other than public worship is not so favorable. In the year preceding their entering the university nearly half were more or less active participants in their home church Sunday school, nearly 40 percent belonged to young people's societies, 17 percent sang in the choir and 12 percent engaged in some other form of church activity.

While at the university only 5 percent registered in the Sunday school, 10 percent joined a young people's society and 4 percent took part in some other form of church work.

It is quite evident from these figures that the problem of keeping young people interested in the church by keeping them busy and making them responsible for some part of its local program has not been solved in this case. For most college students (if this group is representative) the church means sermons and music.

During the year in question (the inquiry was made near the end of the school year) 149 students out of the 1649 reporting had taken personal problems to pastors for advice or help. Of these slightly more than half were women.

Other religious organizations. This group of students were certainly not sacrificing the church for campus religious organizations. Of the 1649 whose records were given only 139 claimed

membership in the Y. M. C. A. and 481 in the Y. W. C. A. Less than 100 belonged to various other campus religious organizations.

The church is still in this case pre-eminently the one religious institution which appeals to college students.

Student interest in religion. Has "flaming youth" lost its interest in religion? According to the testimony of students religion is not taboo as a topic of conversation and more or less serious discussion on the campus.

15 percent report personal discussions with their teachers on matters of religion. 69 percent tell of discussing religion with their fellow students. Somewhat under 10 percent have talked religion with various university officers or the heads of religious organizations. Even allowing for the fact that the same individuals may appear in more than one of these groups, the figures are yet impressive in so far as discussion is an evidence of interest and concern. College students do have their serious moments and football, fraternities, and dates are not the only thought stuff that occupies their minds. It seems probable that most students are discussing problems of religion much more at the university than they ever did at home with their parents or pastors—possibly more even than they did with their young friends and school mates.

There are many persons who are deeply interested in religion and still do not find it easy to talk about it. They may dwell much upon it in their own minds but prove inarticulate when it comes to sharing their thoughts or experiences. 48 percent of this student group report that religion "frequently" occupies their thought. Another 43 percent say they think about religious matters "occasionally." 6 percent claim they seldom or never think about religion.

Effect of university life on religious attitudes. There are, of course, many

factors on a university campus which influence a student's religious point of view. Some of these undoubtedly are helpful, others may be harmful and destructive. In the present inquiry the students were asked to indicate for each of nine different factors in school life whether they found them religiously helpful, religiously harmful, or of no appreciable effect. These factors were:

Classroom instruction.

Campus religious organizations.

Fraternity or sorority relations.

Dormitory associations.

Campus religious opinion or attitude.

Personal friendships.

Campus public lectures.

Student paper.

Other campus influences.

As might be supposed, different students often react differently to the same course, some finding it helpful and stimulating religiously, others finding it harmful. This probably depends principally on the religious background and point of view brought by the student to the course.

Grouping all studies together, 13 percent judged that one or more courses had injured them religiously. On the other hand 35 percent testified to religious helpfulness found in their courses. A slightly lower proportion of men than women found any religious effect from their courses. Double the proportion of seniors as compared with freshmen found their studies influencing their religion. This may come partly from the difference in the nature of their courses. Possibly also seniors are thinking more seriously than freshmen.

There is hardly a campus organization, including the religious ones, which some students do not find harmful religiously. Nor is there one which some

do not claim to be religiously helpful. Taking the campus organizations as a whole, less than 1 percent report them harmful and 9 percent report them helpful. From the students' point of view, campus organizations have considerably less effect on the religious point of view than the courses taken.

Public lectures are judged in the aggregate to be helpful religiously, 11 percent so classifying them as against 1 percent who find them harmful. Four students out of a hundred report religious harm from campus friendships, but forty-two out of a hundred claim their friendships have strengthened them religiously.

These students were asked to say whether they had found the general atmosphere of the campus toward religion to be *very favorable, mildly favorable, indifferent, antagonistic*. 4 percent found it very favorable, 40 percent found it mildly favorable, 43 percent found it indifferent and 2 percent found it antagonistic.

What does all this student testimony taken together mean? Is this body of students markedly religious in attitude and action? Hardly. Have they broken away from religion? Certainly not as measured by conventional tests. They hold membership in the church well above the average of the population at large. They go to church at least as well as the remainder of the community. They think about religion occasionally. They talk about it a good deal. Just the extent to which religion helps them in their "search for serenity," or how far it proves a control in their conduct, none can say. In short, university students are no doubt in their religion and its observance just about on a par with the social group from which they come.

BOOK REVIEWS

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CHESSER, ELIZABETH M. S., *Child Health and Character.* (Oxford, 1927, 204 pages.)

This book is written by an English physician who is widely known for her books on physiology and hygiene, and as editor of *Health and Psychology of the Child*. The purpose of the book is "to help mothers understand some of the health and psychological problems of children from infancy to adolescence."

The behaviorist will find much in these pages to substantiate his contentions. "Temperament is largely a matter of physiology and biochemistry." "Cowardice is a matter of gland deficiency." "Quarreling, discontent, unhappiness are the visible signs of conflict, of sickness in the subconscious." At the same time, the author seems, to the writer, to be hopelessly bound by the old instinct theory: "Every child inherits primitive instincts from his remote ancestors."

In spite of her inclination to emphasize the presence and importance of instincts in the life of the child, Dr. Chesser makes many suggestions which are of incalculable value to parents in the rearing of their children, and which are thoroughly in accord with the best in modern education. "Education is adjustment to life; and we are not adjusted unless we are mentally vital and vigorous . . . appreciative of beauty . . . tolerant, cheerful, courageous." "The final great adjustments of life—adjustment to sex, . . . to infinity . . . must be made in adolescence." And an exceedingly wise injunction is this: "Every child should

garden and grow crops, and look after animals, and dance, and dress up for pageantry."

The author also explodes many common fallacies concerning the nature and conduct of growing children. "The child is imaginative and makes strange statements which ignorant adults are too apt to call 'lies.' "The make-believe of life is the poetry of life to the child. She also reiterates that children, even in the same family, do not have the same "environment," and that each child should be looked upon as an "individual" with problems and needs peculiar to himself. The so called "growing pains" in children are signs of actual or impending danger, not something to be taken lightly.

This book, although not in harmony with modern psychology in every particular, is a very valuable book on the subject with which it deals. It is untechnical, easy to read, and will prove helpful to any mother or teacher.—H. Lee Jacobs.

COOPER, MABEL LEE, *Seven Psychological Portraits.* A handbook for parents and teachers. (Morehouse, 1928, 181 pages, \$2.00.)

The author is Secretary of Teacher Training for the National Council of the Protestant Episcopal Church. She has been a consultant psychologist in the public schools of Tennessee for several years. *The Seven Portraits* represent studies of as many subjects in the development of the child from late infancy to adolescence.

The materials of the text are happily pitched to catch the interest of parents and teachers in the church school. Strikingly non-technical, yet abounding in important data bearing on the growth of the child, it should prove a very helpful manual for adults in training. This is especially true should the teacher use the manual as a background upon which to introduce the class to a descriptive pattern of child life. For example, the author stresses the traits of memory, imagination, concentration, etc., in the period of early childhood. These features may take on more specific content should they be observed as phases of individual behavior in the particular group relations the child bears in his communal life.

The absence of most denominational trademarks in this supposedly sectarian teacher training text is conspicuous. Undoubtedly this departure represents a widespread trend in such manuals. The reviewer raises the question if this fact may not work for ill as well as for good in Christian education. Is there not

such a thing as the psychology of Episcopal Church loyalty which children of that institution should practice in order that they may give their church the most beneficial allegiance, and in so doing may they not be considered to contribute the most enriching experience to a multiple type Christianity?—*Stewart G. Cole.*

DAVIS, OZORA S., *The Credentials of the Church.* (Macmillan, 1928, 115 pages.)

This little book constitutes the E. T. Earle Foundation Lectures for 1928 at Pacific School of Religion. It is written by an inimitable scholar and Christian, who has had a wide experience in the ministry, and who for the past twenty years has been president of the Chicago Theological Seminary. It is doubtful whether another voice in America is more capable of giving the "credentials of the church" than is Dr. Davis.

President Davis contends that the church endures because it answers a definite human need. It is not a community parasite, as some contend, but the most powerful force for good. With all of its faults, the church teaches, more adequately than any other institution, the "truths by which men live." "The day of the seer has not passed away." "We have allowed our knowledge of processes to rob us of wonder." This fact, alone, is sufficient warrant for the continuance of the message which the church has to offer, so Dr. Davis believes. And so, honestly, dispassionately, he proceeds to present the "case" of the church to a modern world.

This is one of the books that a minister or any other reader will feel like "saying grace" over after he has followed the writer to the drop of his pen. A better, more thorough and intelligent answer to the diatribe persistently hurled against the church of this modern day would be hard to find.—*H. Lee Jacobs.*

DEWEY, JOHN, *The Public and Its Problems.* (Holt, 1928, \$2.00.)

Dr. John Dewey is the most outstanding pragmatist today. *The Public and Its Problems* is a revised and slightly enlarged form of a series of lectures delivered in an Ohio college two years ago. It exhibits the spirit and method of pragmatism which in its most recent form, is perhaps best designated by the term instrumentalism. Dewey's chief contribution to pragmatism is the introduction of the social factor and the emphasis he gives to the biological point of view. His greatest contribution is in the field of education in which, however, he repudiates traditional religion and its idealism. He endeavors to portray social idealism but fails to concede the essential fact that it is a direct outgrowth of that metaphysical idealism which finds in the cosmos certain universal and imperishable ideals which are primarily and essentially mental, ethical, and religious.

While he is committed almost entirely to the biological approach in his philosophy, it is not the only nor the most important one for

morality and religion. It must be noted that some kind of metaphysics is implied in every belief. He advances over the hard mechanism implicit in the viewpoint of physics to the life processes involved in the biological viewpoint. The genetic and historical predominate with the method of an empirical logic, with the failure to note that origin does not determine worth. He says (p. 9), "The phase of human action we should not start with is that to which direct causative power is attributed."

The entire work exhibits the fallacy of assuming one point of view or function as the sole one. He further fails to note that from facts alone one is justified in deducing only generals and not universals, and that without imposing some rational principles upon the mass of incoherent facts is to be led into being a mere empiricist. He is so desperately afraid of universals that when he happens upon a general with a strong flavor of being a universal he passes around it in a left handed spiral. He claims that it is this persistent search for "causal forces, whether instincts, fias of will, personal, or an indwelling, metaphysical, social essence and nature" (p. 25) that leads to absurdity and mystery. This position is plainly fatal to any sound ethical theory or stable moral and religious life.

"Consequences" is the talisman with which Dewey juggles in this work. He is so afraid of universals and primary principles that he rigidly limits himself to observable facts and their observable associated consequences. But it is just this normative character of ethics and philosophy that make them so significant for life's interests. He says (p. 34), "It is not the business of political philosophy and science to determine what the state in general should or must be." But it is just this thing that philosophy has for one of its chief purposes, viz., to determine what *ought* to be on the basis of fundamental principles. With Dewey purpose is not a prime factor in human action but a merely secondary one, a consequence of a more or less complex situation in which an individual happens to find himself.

Dewey sharply criticizes J. S. Mill for saying, "Men, however, in a state of society are still men; their actions and passions are obedient to the laws of individual human nature." The only thing Dewey concedes (p. 195) is, "What is generic and the same everywhere is at best the organic structure of man, his biological make-up." But such a position makes moral and religious education a farce. It rules out the great fundamental moral ideas and ideals and catholic principles of the race. The elimination of all universals and rational principles as guides in dealing with the facts of human experience is to set one's self adrift rudderless on a sea of incoherent facts with all the crew aboard blinded by the fog and with their ears stopped amidst the blowing of the fog horns.

There seems to be no distinction made between "cause" and "because" nor any recognition that cause and effect express one of the

fundamental categories of human thought. Dewey deals only with "consequences" (effects) in this work, which is like a man having only one blade of the shears but trying to get the results of two blades properly joined. There seems to be nothing universal nor abiding, but only the flux of human experiences, each one of which is a consequence of a former one. Dewey rightly protests against the extreme "individualism" of the past, but equally advocates an extreme "socialism" for the future.

In the entire range of the book there is no place found for the moral or religious element as either a moulding or guiding factor in the social fabric save one paragraph, and that of religion in a disparaging sense. The book is replete with facts and social deductions, but is wholly lacking in giving merited recognition to the importance of the moral and religious ideal so profoundly significant in the institutional life of the race.—*W. I. T. Hoover.*

GROVES, ERNEST R., *The Marriage Crisis*. (Longmans, 1928, 242 pages, \$2.00.)

Professor Groves feels that there is a marriage crisis that demands not only statistical tables and so-called objective data but an emotional element that will lead people to see that marriage is something worth getting excited about. In the vigorous statement of his philosophy he leaves the impression that he is not only acquainted with the literature on the subject but has attained genuine happiness in his own marriage venture.

He believes that a fundamental urge among modern men and women alike is to be happily married. Their present chances of successful marriage are greatly hindered by loose thinking on the subject. There are those who believe in a return to the older concepts of marriage; and there are those who would abandon marriage as an outgrown institution. He would not share in either extreme. There must be change, but it must be enacted only as it improves the situation.

Many persons have attained exceedingly great happiness in marriage; others have failed. The failures have been more vocal than those who have been happy. They have not only been vocal but have actually tried to dictate the type of marriage that best suits their whims. Some of these failures have been due to unintelligence in mating and should have terminated in divorce; others are due to fundamental social maladjustments—to anti-social attitudes—that render such persons incapable of cooperation and intimate partnership in any face to face situation. Such individuals because of early experiences and training are incapable of marriage. The term marriage should not be used to describe their experience. The term can only rightfully be applied to such unions where affection, freedom, and abiding comradeship have characterized the relationship.

Monogamous relationship is the only one that seems at all in accord with the habits and desires of most modern men and women. Whenever the fundamental character of human re-

lationships changes there is need for adjustment in marriage, but not for the necessity of abandoning the institution in favor of a substitute.

One of the most spiritual and protective elements in marriage has been its potential parenthood quality. Birth control comes along to force a crisis here. Wrongly conceived, it robs marriage of the potential parenthood quality and scorns affection as the basis for sex relations. Contraception under such conditions permits marriage to be incorporated on a pleasure philosophy. The possibility of having sex pleasure without children at once created a rival of the orthodox family and permitted sex hunger to be satisfied without the risk of children, venereal disease, or social criticism.

The injection of the "companionate marriage" theory has further confused us. The author has studied a number of companionate marriages over a period of three years. Most of these experiments were started under most favorable conditions. Not one has ended in a satisfactory manner. Here again, the author concludes, confusion has been due to wrong use of the term "companionate." In reality such marriages are nothing more than trial attempts and are void of most of the qualities that have made marriages successful.

Too much furor has been raised about the need for change in marriage. It is not the only institution that is having difficulty. The difficulty and danger lie not in the fact that there must be change, but in the failure of churches, schools, homes, and other agencies to train the young for intelligent marriage and parenthood. There is no short cut in the readjustment of marriage to modern conditions. Education is possibly the best hope. The author offers no further panacea. He suggests that in addition to the resumption of the educational responsibility such steps as the following would help: wholesome attitude toward sex; household standardization and leisure; greater matrimonial freedom; reform of divorce; painless childbirth; assistance with the children; family insurance and security; housing; aesthetic values, etc.

For individuals whose family relations have brought to them a degree of happiness, freedom, and affection, this book will bring refreshing assurance of the worth of their attempt. On the other hand, the type of people with whom Judge Lindsey and others deal in the courts might consider this book more like mockery than medicine for their spiritual sickness. Others will say that the author has failed to see their problem.

This is a usable book. Its tone is neither dogmatic nor flippant. It is so clearly and interestingly written that a high school youth would delight in reading it. Professor Groves leaves the reader with the feeling that marriage is one of the primary social institutions and is worthy of intelligent study. Any educational program that ignores it is passing by a major responsibility. This book should make a very helpful

text for parent study groups, schools, churches and like organizations.—*J. A. Jacobs.*

GRUENBERG, SIDONIE MATSNER, *Your Child Today and Tomorrow.* (Lippincott, 1928, 255 pages, \$2.50.)

Child training, as far as most parents are concerned, is an uncharted field. "The training of children still lags behind, so far as most of us are concerned, in the stage occupied by housekeeping and farming a generation or two ago. There has, indeed, been developed a considerable mass of exact knowledge about the nature of the child and about the laws of his development; but this knowledge has been for most parents a closed book." Parents are eagerly seeking guidance. They want this knowledge in understandable form. The author has attempted to present some of this data in a form that will make its underlying philosophy understandable for those who lack the time and special training, or the opportunity, to work it out for themselves.

A few of the chapter headings will indicate the scope of the book: When Your Child Imagines Things; Punishments and Rewards; Being Afraid; Truth and Falsehood; Work and Play; Sex Education; Books and Readings. In these and other chapters the author draws upon her own experience as a mother, her wide reading on the subject, and her personal contacts and conferences with hundreds of parents who have been successful, to buttress her theories and assumptions. Each "principle" she illustrates by incidents taken warm from the life experiences of children.

The author does not champion any particular theory of child nature or training. Here and there, however, one senses a glimpse of the older psychology. In one instance she appears to accept the recapitulation theory. ("It is said that an individual in his development lives over the experience of the race . . .") The use of such terms as "instincts," "natural impulses" and the like is not always clear.

In general the author has written a book that can be put in the hands of the "average" parent and become a valuable aid. She has no bibliographies, no elaborate footnotes or references, but she is not writing for the specialist but for the average parent. Part of her material she treats in critical manner; in other places she merely re-states popular assumptions. There is complete absence of dogmatism, bigotry, or scolding that one often finds in such books. The author is out to stimulate interest in more intelligent parenthood. In her dedication she shows that parenthood has been an education to her and she is certain it may be to others. This book is dedicated . . . "to my children whose contribution toward my education has been greater than from any other source."—*J. A. Jacobs.*

SHEPPARD, H. R. L., *The Impatience of a Parson.* (Doubleday, Doran, 1928, 227 pages, \$2.00.)

H. R. L. (Dick) Sheppard tries to diagnose

the ailments of the church and suggest the remedy to save the church and religion for the future.

What he is saying in his interesting book to the church in Great Britain is what Fosdick, Cadman, Coffin, Jefferson, Gilkey, and Jenkins have been saying to the church in America for a number of years. The book will thus not be as revolutionary in the United States as in Great Britain.

The book may be considered in four parts:

1. *The Present Situation.*

In his chapter on "Christianity or Catastrophe" he declares that we have not recovered from the shock of the past world war and is afraid that before we really do another great war will be on us. He thinks that "we cannot any more think of war as anything but a damnable arrest of development and decency: it is not only the willingness to suffer agony, it is the willingness to inflict it. War cannot be reconciled with Christianity; there is no such thing as a Christian war." He says further "if war broke out again tomorrow, the churches would be just where they were in August, 1914. They still have no mind on the subject. They should wage a great campaign to end all war before the first rumblings of a fresh war are heard on the horizon." Western civilization, he declares, is based on wealth, force, and competition, and the East has never admitted moral superiority to the West. "Civilizations which have paid no heed to the teachings of Jesus have well nigh collapsed." In his final paragraph he says that "As I see things, this civilization will go down into the abyss in a few short years unless the Churches can command the Way of Christ effectively to the heart and conscience of mankind."

2. *His Impatience With the Church.*

The Christianity the churches have to offer, Sheppard thinks, is a caricature of what Christ intended. He asserts that the church as a corporate institution is as strong or as weak as the individuals composing it, and that the members today are merely talking about Christianity and not acting it. Instead of Christianity being vital in individual life, the institutional side is emphasized, administrative complications and ancestral blunders heavily weigh upon us, apostolic succession restricts ministers, communion is only for those of a specific denomination, and fellowship that should be experienced between Christians of all churches is thus denied. He is impatient with the organizational and institutional and creedal aspects of the church, and declares that "instead of the church being a torch before the human race in its march through history, it has been an ambulance in the rear, whose main function is to pick up the wounded."

3. *The Religion of Jesus.*

Sheppard has a burning passion for a reduplication and rediscovery of the religion of Jesus in individual and social life. Listen to these startling sentences—"I am convinced that the world is looking for a fresher, truer, and

larger version of the religion of Jesus." "Men today are not looking for a religious system, but consciously or unconsciously crying for the Christ." "It is no new definition of religion that is needed, but a new realization of it." "The first duty now for those of us who profess and call themselves Christians is to rethink our religion in the terms of Jesus Christ." "What has Christianity that other religions do not possess? The answer is quite simple—Jesus Christ."

4. *The Lambeth Resolutions.*

As a remedy for the chaotic situation existing in his own church he suggests certain resolutions to be considered at the Lambeth Conference in 1930 when all the Bishops from over the world will assemble. I shall not develop at length the suggested proposal, except to emphasize two things: first, *sacrifice* for the realization of his exalted aims; second, to do it by a process of *simplification*.

No minister or church leader in the field of religion today should dare let such a book go by without careful perusal. In the field of religious education, when we are stressing the necessity of the ideals of Jesus in human experience, this passionate appeal for the simple application of the religion of Jesus Christ should be most timely and intensely hopeful and invigorating.—*W. E. Moore.*

Students and the Future of Christian Missions (Student Volunteer Movement, 1928).

To those who had the privilege of attending the 10th quadrennial convention of the Student Volunteer Movement for Foreign Missions held in Detroit, December 28th, 1927, to January 1st, 1928, the published report of addresses and discussions comes as a splendid reminder of the rich experiences of those days. There was so much going on, the time was so short, that no one could take in all that was there offered.

The volume brings the addresses in complete form and enough of questions and answers from the discussion groups so that one reading it can fill up any serious gaps in his notes and can correct his impressions. But the book is of value to other than those who were present. Here are brought together a large number of able statements regarding one of the most vital questions confronting the religious world today.

Just to glance at a few of the sectional headings will indicate the character of the book. "Christian Missions in a Changing World" are seen through the eyes of a Chinese, a Negro, a Japanese, and an Englishman. The "Abiding and Changing Aspects of the Missionary Enterprise" contains a discussion of adequate missionary motive, and includes an address by G. Sherwood Eddy on "Can We Still Believe in Foreign Missions." China, Korea, Turkey, and America share in discussing the question, "Is Jesus Christ Indispensable?" To the question "Shall We Share Our Christian Faith With Others?" Reinhold Niebuhr contributes a clear and penetrating "Philosophy of Sharing," while successful missionaries from four different

countries represent as many different ways in which Christ is shared.

The book is packed with valuable fact material, as well as inspirational matter. Robert E. Speer crowds into a few short pages a veritable encyclopedia of information regarding the "Unfinished Task" of the church around the world. A striking feature of this book is the large contribution made by nationals of other lands than America, a fact which is, of course, in full keeping with the trend in our mission thinking. Some very conservative positions are restated in the book; a few radical approaches are made to the question of missions; but on the whole the book seems to the reviewer to be a very much worth while collection which it would be to the very great profit of all students of Christian missions to read. There is great need that such points of view, such inspiration, and such information as this contains form a part of the education of the church in general with regard to its mission task.—*Charles S. Braden.*

THOMPSON, DOROTHY. *The New Russia.* (Holt, 1928, 317 pages, \$3.00.)

For the multitude of recent American tourists to Russia, who wish to review and think about their experiences there, Miss Thompson's book affords almost ideal assistance. For the scores of local groups who are reading or listening to the accounts of these travelers, *The New Russia* will be a valuable supplement. And for all people of intelligence, who want accurate reporting and non-dogmatic judgments, the book will be a welcome addition to the contemporary accounts.

Miss Thompson, who recently was married to Sinclair Lewis, has been for many years a foreign correspondent of several prominent American newspapers. In 1927 she made a trip to Russia and wrote for these papers something of what she saw and learned. With such connections she had, of course, many otherwise closed doors opened for her.

The New Russia consists largely of the articles which she had prepared for her papers, but there have been such additions and modifications as were necessary to make a unified book. The chapters are as entertaining as the best Sunday features of a high-grade paper; even technical descriptions of political and economic organization will hold the attention of the average reader. There is a reality and a personal touch that attract, and an objectivity of treatment and of opinion that wins respect.

The author is a good journalist in comprehensiveness as well as in style. She wanders cleverly among personalities, places and institutions; she outlines political machines and business trusts; analyzes the revolutionized problems of sex and family and of militarism; describes the new approaches to education and agriculture; and, perhaps best of all, interprets the philosophical and emotional elements of Communism so effectively that the reader is possessed of the real feel and spirit of the revolution. *Among all the vital issues, only*

those of church and religion are neglected.

Miss Thompson is so fair that she would be cordially welcomed to Russia again, and could at the same time escape the blacklist of the Daughters of the American Revolution.—*Earl D. Strong.*

VAUGHAN, WAYLAND F., *The Lure of Superiority.* (Holt, 1928, \$2.40.)

A good deal of fun has in recent years been made of Ph.D. theses, as representing the acme of uselessness. Some of this is no doubt justified. A splendid exception is found in this work, which is a popular adaptation of the material presented for a Harvard degree. It is a keen analysis of the important motives underlying human conduct, and is a sort of mirror of self revelation to the reader as well as enabling him to understand the conduct of others more adequately.

One of the problems challenging the modern psychologist is that of social adjustment. Why do some persons succeed and others fail? In the college world the Phi Beta Kappa graduate often makes a meager living, while the student dropped for low scholarship will become a millionaire and a leader in many fields of activity. This book presents a solution of the problem and gives an explanation of the underlying motives that push certain unlikely individuals forward to success. Frequently it is the person with an inferiority complex that forges to the front, for the author finds in "compensation" the clue to the mystery. The explanation of success is largely found in compensatory devices. The process is briefly put in this way: inferior organ—leading to feeling of inferiority—leading to longing for security—leading to compensation.

In the first section there are six chapters, three of them giving the heart of the study. The first one is "The Genesis of Inferiority." Its source is found in deficiencies that are considered under four heads, physical, intellectual, moral, and social. The next is "The Psychology of Compensation." There are two types, the physiological, as when the pressure of oxygen fails in the surrounding air, compensation is effected by the increased amount of hemoglobin, and the psychological. Under the latter head are discussed all those devices by which failure has been turned into success.

The third of these chapters is "The Source of Power." Here it is made very clear that conduct is explained largely in terms of motive. Many motives are discussed and their origins traced, but chief "among the motives that inspire a man to avail himself of every opportunity to win success must be reckoned the drive to alleviate feelings of inferiority. They lead a man to discover those reserves of power that make possible supernormal achievement."

Even such things as "the selection of a criminal career as the road to publicity is really a perverted form of compensation, that is, an anti-social search for recognition." Also,

"radicalism is a compensatory vent for the outraged feelings of the self regarding sentiment. Programs of social reform win support largely because they offer an outlet to suppressed tendencies and emotions."

The second section consists of a number of illustrative studies. Labor movements, feminists, the Jews, and a number of prominent individuals are studied in detail to make evident how handicapped groups as well as individuals work out their peculiar compensations. Two large chapters are devoted to psychological analyses of Schopenhauer and Lincoln.

This book will have a wide appeal. Written under the influence of William McDougall's psychology, it will be equally influential with such a text as the latter's *Social Psychology* in giving light on the principles underlying the social life of today.

In an age when higher education has increased by leaps and bounds, crime has also increased in a terrifying way. Many of our leaders are pessimistic as to the outcome. It is only by such careful studies as this, leading to the motives behind social conduct, that methods may be found to increase the security and harmony of the social order. It is true that the 'lure of superiority' grips us all. It must be rightly directed if order is to replace the chaos found at many points in our complex modern civilization. This book gives a clear understanding of the place and effectiveness of this motive in building human conduct. It should have a wide appeal to all groups or individuals seeking to mould present day social life.—*W. E. Slaght.*

WASHBURNE, CARLETON H., AND STEARNS, MYRON M., *Better Schools.* (John Day Co., 1928, 342 pages, \$2.50.)

"Here in America we are making one of the greatest social experiments—perhaps the greatest social experiment—the world has ever seen in attempting to make education universal. It's too soon to say definitely how it is going to work out. We can't yet make even an intelligent guess, but we might as well get right down to bedrock by admitting that so far it has been an almost complete failure." With this rather startling statement, quoted from a Columbia University professor, the book opens. You are introduced at once to the fact that our educational world is in ferment.

A survey of the progressive movement going on in American schools and colleges is what is attempted in this work. Our two authors are well equipped for this task. Mr. Washburne, so well known as the Superintendent of the Winnetka Public Schools and the developer of the Individual Technique, is also in touch with what is known as the Progressive Education Association and is acquainted with similar movements in private schools connected with that Association. Mr. Myron Stearns is a writer on educational themes for many magazines and has visited and studied school systems in all parts of the United States.

The book is not concerned with the abstract

principles but furnishes little snapshots of better schools scattered over the United States, and along with the pictures a running commentary and interpretation of great acumen.

The main point of the book seems to be that our schools have a very intimate connection with the development of our civilization, and more and more they must take a hand in shaping that civilization or we shall end in catastrophe. The opening sentence is not introduced for a sensational effect, but because of a very serious concern in regard to the direction of life in contemporary America. "Western civilization has reached the point where it will use knowledge either to destroy itself, or to advance to undreamed of heights. Which it will do is being determined in the schools of today and tomorrow." The authors believe that the traditional practice in the mass of our public schools offers little ground for hope that the latter alternative stated above will be seized by mankind but "as one goes on to the better schools, as one talks with the leaders of educational thought, as one watches the unprecedentedly swift advance of educational science, one's hopes mount high."

The advance is coming in those schools which are connecting the schoolroom with life and attempting to teach the meaning of civilization instead of mere scraps of knowledge and a list of prescribed traditional subjects.

The authors, probably very wisely, confine themselves to the progressive movement in the public schools, but *Better Schools* should be supplemented by a reading of Stanwood Cobb's book, *The New Leaven*, which tells what is being done in progressive private schools. As the authors of *Better Schools* indicate, these two movements are complementary, one with its "child centered" emphasis, and the other with its "society centered" emphasis.—Victor E. Marriott.

WILSON, DOROTHY F., *Child Psychology and Religious Education*. (Doubleday, Doran, 1928, 157 pages, \$1.75.)

This is an English book. Miss Wilson, the writer, who is assistant minister at Carr's Lane Church, Birmingham, the church of Dale and Jowett, defines the aim of religious education as "the effort to help the child make this adjustment (to the Infinite) in such a way that it will control his adjustment in other ways to life as a whole." Then, true to her title, she examines the general psychology of childhood to puberty with special reference to its bearing on religious education as thus defined.

The book does not assume to be a scholarly treatise, setting forth and defending some new thesis, but rather aims to be of practical value

to teachers and parents, readers who are eager to get help in the vital task of training boys and girls in uprightness of life. And this aim has been admirably fulfilled. Out of a rich contact with child life, Miss Wilson has produced a book "extremely readable as well as . . . very sound in its statements of facts and conclusions," as says Canon Streeter in the Preface which he contributes. The style is lucid, and not loaded with technical terms and arguments. Recognizing that "the old-fashioned 'faculty psychology' is dead," the writer frankly makes use of the familiar aspects of child life, "always remembering that the distinctions exist for the observer only." So we are treated to "Suggestion and Imitation," "The Use of Imagination," "The Child's Fears and His Ideas of God," "Authority and Obedience," and to considerations of Freedom, Memory, Morality, Worship, "Love and Hero-Worship," and "Religion and Children's Life-Experience." A well balanced judgment characterizes the book throughout, as may be seen by comparing the discussion of obedience and of freedom, in Chapters V and VI.

As probably we should expect, the writer, being English, assumes throughout her book the existence in us humans of clearly defined instincts. This does not, however, greatly color her treatment of her subject, which would have been very little different if she had talked rather of "instinctive tendencies." On the other hand, she says, "one great characteristic of the religion of children, which is now recognized on all sides, and which can hardly be seriously controverted, is its affinity with primitive religion. This is known as the 'recapitulation theory.'" We had thought that this theory had been relegated to the scrap heap!

Animism, fetishism, myth making, anthropomorphism, and the use of ritual are cited as characteristics common to the religion of childhood and of primitive men. Assuming the validity of the interesting illustrations of this in Chapter I, is it necessary to infer that these traits of childish religion are vestiges remaining from an early stage of the race's social evolution? May we not rather say that these points of decided similarity merely indicate that primitive man, with his limited social contacts, had reached the same general stage of mental growth as have the children of our culture and social environment. But after we leave Chapter I, the value of the book to us in no serious way turns on what view we hold of the recapitulation theory.

Any religious worker's library will be enriched by the presence of this volume. Earnest parents will be well repaid by its perusal.—Frederick W. Stewart.

BOOK NOTES

ATKINS, GAIUS GLENN, *Reinspecting Victorian Religion*. (Macmillan, 1928, 151 pages, \$1.75.)

A series of lectures delivered at Bangor Theological Seminary. Some of the great poems of Browning and of Tennyson are taken and interpreted so as to show the kind of religious problems of which these great nineteenth century poets were aware. The book is rarely rewarding in its insights.

DARLOW, T. H., *The Greatest Book in the World*. (Doubleday, Doran, 1928, 191 pages, \$1.50.)

An enthusiastic eulogy of the Bible, citing many suggestive facts, and on the whole giving a historical perspective, but concerned more with praising the Bible than with any very exact portrayal of its contents.

ESTHER, SISTER MARY, *Integration of Personality of the Christian Teacher*. (Bruce, 1928, 113 pages.)

This book, written by a Roman Catholic, forcibly brings out one factor in the Catholic ideal of education, which might well be pondered by all teachers. The thesis is that the personality of the teacher is of supreme importance. In characteristic Catholic fashion, this book portrays the ideal achievement of personality in the life of Jesus, of Paul, and of St. Francis, and gives definite hints for a daily discipline which shall develop a Christ like character in the teacher. Does it make a difference whether the teacher tries to be a genuine Christian or not?

HAIRE, NORMAN, *Hymen, or the Future of Marriage*. (Dutton, 1928, 78 pages, \$1.00.)

This is a Judge Lindsey type of book. The author declares that he is not out to destroy sex morality but to improve it by making it more intelligent. Ideally, chastity before marriage and monogamous family life are worthy goals, but practically they do not cover all situations. "The primary object underlying marriage has always been, and still is, sexual union." If the stigma on pre-marital intercourse were removed, it might greatly aid young people in entering love relationships based on mutual attraction. This indicates the flavor of the book. The author believes that the main hindrance to intelligent adjustment of marriage problem lies in religious taboos which have no social meaning. Society is fundamentally cruel to those who are groping for light. The religious educator would do well to read such a book along side of other types that advocate strict adherence to sex morality as it now stands.

INGE, W. R., *Protestantism*. (Doubleday, Doran, 1928, 77 pages, \$.75.)

Another of the useful and well-written "Little Books of Modern Knowledge." Dean Inge surveys in brief compass the important aspects of the Protestant movement, and characterizes some of the organized branches of Protestantism. The bodies representing "Non-Episcopal Protestantism" will have their self-conceit reduced when they find that less than two pages out of the seventy-seven are devoted to them. The author is more interested in general interpretation of tendencies than in the specific history of ecclesiastical bodies.

JONES, RUFUS M., *The New Quest*. (Macmillan, 1928, 202 pages, \$1.75.)

Ten essays, which might well have been sermons, in which the ripe and wholesome religious idealism of the author is persuasively set forth.

JUERGENS, SYLVESTER P., *Newman on the Psychology of Faith*. (Macmillan, 1928, 288 pages, \$.75.)

A thoroughly scholarly study of Cardinal Newman's conception of faith, showing that while faith means the assent of the soul to the revelation of God, such faith rests upon the convictions of conscience and of reason as to the existence of God and the reality of his revelation.

MARCHANTS, SIR JAMES, *If I Had Only One Sermon to Preach*. (Harpers, 1928, 308 pages, \$.25.)

This book is a compilation of sermons on the theme which is the title of the book. Many of the most eminent ministers and teachers in England and Scotland have contributed—Moffatt, Norwood, Kennedy, Sheppard, Hutton, Royden, and the like. Usually any one of these writers would contribute an article worth the price of the entire book. In this volume, however, these sermons seem stilted,—almost platitudinous. In terminology, in style, and in content most of the sermons read more like theological class room dissertations. They lack vitality. The authors do not seem to sense the real problems folk are facing. Probably the fault lies with the choice of the subject and the mechanicalness under which the sermons were prepared. Preachers are near-poets and not all topics inspire.

MATHEWS, BASIL, *Roads to the City of God*. (Missionary Education Movement, 1928, 114 pages, \$1.00.)

A vivid and unusually discerning account of the great International Missionary Council at Jerusalem last Spring. The addresses and the

differing points of view deserve careful study. What a profound process of education is going on as the Christian religion is being compelled to meet the complex conditions of modern life in different parts of the world! While there is abundant and enthusiastic confidence in the power of the gospel of Christ, the particular content of that gospel, and the ways in which it is to be presented are significantly affected by the exigencies of actual conditions. It is evident that an understanding of psychological attitudes, and a recognition of the social inheritance of non-Christian peoples will induce studies and observations which might be of great value to those concerned with the task of religious education.

MILLER, GEORGE A., *They That Hunger and Thirst*. (Doubleday, Doran, 1928, 171 pages, \$2.00.)

Admirable devotional studies. The pastor who wishes to introduce a deeper sense of personal religious experience into the mid-week meeting might well gain suggestions from these brief but meaningful expositions.

MOTHER, A., *Problems of a Little Child*. (Pilgrim, 1928, 102 pages, \$1.25.)

This little book, written by the wife of a seminary professor and the mother of four young boys, contains many practical suggestions for parents. It is the result of a scientifically trained mother's attempt to grapple with some of the knotty problems of childhood, such as those occasioned by: Fear, in its various manifestations, Santa Claus, God, Birth and Death. The average parent does not realize, for instance, that fear is the emotion most likely to cause mental and nervous ills which may persist for years.

This book grew out of a warm, vital, directed experience, and therein lies its incalculable value for parents. It deals more with the prevention of problems than with remedies. This point, alone, should command it to any intelligent parent.

RALL, HARRIS FRANKLIN, Editor, *Christianity Today*. (Cokesbury, 1928, 274 pages, \$2.00.)

A collection of addresses given over the radio by members of the Faculty of Garrett Biblical Institute in Evanston. They are designedly popular in style, but they treat the subjects chosen with authoritative scholarship and with candid recognition of vital issues. Dr. Rall's opening address on "The Teaching Ministry and Its Message" is a stirring appeal for more serious attention to the task of adequately enabling religious people to understand the duties and opportunities of the marvellous age in which we are living. There are three or four appealing interpretations of the religious value of the Bible, and an especially brave and searching discussion of the problems involved in trying to "export" Christianity. Modern social and moral questions receive a challeng-

ing treatment. It is altogether an unusually stimulating book.

RAVEN, C. E., *The Quest of Religion*. (Doubleday, Doran, 1928, 141 pages, \$1.50.)

Not quite what the reader would expect from the title. The book is really an apologetic for the thesis that all religious problems—both in thought and in life—find their best solution by taking Christ as the incarnation of God. The fine, appreciative spirit which looks beyond denominational lines, the scholarship of the author, and his sincere religious convictions make the book readable and suggestive.

ROBINSON, H. WHEELER, *The Christian Experience of the Holy Spirit*. (Harper, 1928, 295 pages, \$3.00.)

In comparison with the current American method of discussing problems in religion, this book is interestingly old-fashioned. It looks at first glance like a predominantly exegetical and theological treatise. It employs conventional terms and quotes ancient creeds. But the author's main purpose was to indicate the content of a vital experience of communion with the Divine Spirit. The use of a terminology which requires so much historical explanation makes the book seem cumbersome; but the author's fine scholarship and his sympathetic and profound religious insight make the book rewarding to read.

ROGERS, CLEMENT F., *The Case for Christianity*. (Harper, 1928, 278 pages, \$3.00.)

The author takes as a background the sceptical opinions which he believes to be current among those who oppose Christianity, and with evidences of wide reading, undertakes to defend Christianity. His point of view was influenced by his experiences in letting himself be heckled on religious questions in Hyde Park, London. The arguments thus reflect a distinctly British type of scepticism, and are not altogether suited to the prevalent American situation. A characteristically conservative British conception of Christianity is defended. The arguments, however, are based on ample scholarship and are in admirable temper.

RYAN, JOHN A., *The Catholic Church and the Citizen*. (Macmillan, 1928, 94 pages, \$1.00)

A Roman Catholic in the United States does not have an altogether easy task in expounding the relationship between Church and State. The teaching of the Catholic Church contemplates a distinct recognition of the divine source of political authority. The Constitution of the United States sets forth the conception of popular sovereignty. How to be loyal to the ideal of divine authority without declaring—as Pope Leo XIII did—that the Catholic Church ought not to be compelled to take its place on a par with other forms of religion, is a question with which American Catholics must struggle. Father Ryan's book is an admirably clear exposition of Catholic doctrine tempered to suit American conditions.

SCOTT, R., *Scotland Through American Eyes*. (Scribners, 1928, 208 pages, \$1.75.)

A Scotchman, forty years a resident in America, revisited his native land frequently, and now writes about the religious, industrial, educational, political, and social life of Scotland.

SHEAHAN, J. F., *The English in English Bibles*. (Columbus Institute, Poughkeepsie, N. Y., n. d., 143 pages, \$1.25)

A comparison of the English used in the Rhemes Catholic version of the first fourteen chapters of Matthew, with that used in the Authorized and in the Revised versions.

SHIELDS, ELIZABETH MCE., *Beginners in God's World*. (Presbyterian, 1928, 141 pages, \$1.75.)

A series of twenty-five programs for beginners, four and five-year old children, in the vacation church school. The programs were developed through actual experimentation, and each one is constructed around some specific activity or interest of the children. Thus, "We move into our new home," "I go to church," "We have a good time in helping." In each lesson concrete suggestions are made of situations to be developed, and ways of meeting and utilizing them for the largest good. Most programs are related to the children's intimate home experiences, and seek to unify in their mind the thought that home and church are happy places. It is a very good course of study.

SNOWDEN, JAMES H., *Old Faith and New Knowledge*. (Harper, 1928, 279 pages, \$2.50.)

An irenic book, undertaking to portray Christianity as a movement which always had its modernist tendencies, while also always conserving the essence of sound faith. It is a tactful and wholesome presentation of religion, calculated to give a sympathetic appreciation of both conservative and liberal factors, even if in the process opposing principles are sometimes optimistically interpreted as being not so dreadfully opposed after all.

STONE, JOHN TIMOTHY, *Everyday Religion*. (Wilde, 1927, 267 pages, \$1.50.)

A book of very warm, human, religious incidents and comments upon them, showing that inherently spiritual values are bound up with everyday living and serving.

They Believe, by ten authors. (Century, 1928, 118 pages, \$1.25.)

Ten famous men and women—Otis Skinner, Herbert Adams Gibbons, Ida M. Tarbell, Yuseki Tsurumi, Charles G. Norris, William Allen White, Inez Haynes Irwin, Will Irwin, Alexander Black, and Thomas A. Edison—state their religious beliefs. An interesting current runs throughout the statements: They all believe in God, they all perceive deep spiritual values in Jesus, they all want immortality

of some sort and anticipate it, they believe that religion (and the church) should become more powerful in helping people, and less interested in creedal statement. A wholesome, happy, helpful life is the best kind of religion. The church, as such, has not much hold on them, although Gibbons attends frequently, while most of the others do not.

THOM, DOUGLAS A., *The Mental Health of the Child*. (Harvard U. Press, 1928, 45 pages, \$1.00)

In this book the clinician has turned philosopher. This is especially interesting since the generalizations represent the thinking of a psychiatrist who has observed thousands of patients in the clinic and has kept careful record of his observations. The book is packed with suggestions for parents, teachers, and all those who would understand child life and child development. Dr. Thom gives a number of case records indicating the types of problems that come to the clinician's attention. A great many psychiatrists declare that they are not interested in philosophy or norms but rather in "getting the facts." This book represents an exception. The conclusions are more valuable because they rest on intelligent observation. The book contains nothing new for the specialist but would be excellent to put into the hands of the person who is not a specialist but is facing real problems.

TILLYARD, AELFRIDA, *Spiritual Exercises and Their Results*. (Macmillan, 1927, 216 pages.)

This volume brings together a large number of different methods of cultivating the mystical life. Hinduism, Buddhism, Mohammedanism, and Christianity furnish the material. In the organization and arrangement of the material, the reader is confronted with annals rather than with any profound interpretation; but the collection is a worth while addition to the literature of mysticism.

WALLACE, ARCHER, *Blazing New Trails*. (Doubleday, Doran, 1928, 149 pages, \$1.00.)

Fifteen hero stories of famous missionaries who accomplished things, among them Livingstone, Carey, Paton, Grenfell, MacKay. Written for boys of early adolescent age.

WALLACE, ARCHER, *Stories of Grit*. (Doubleday, Doran, 1928, 133 pages, \$1.00.)

Fourteen true stories of boys, who, under great handicaps, worked hard and became famous. Included are John Muir, George Matheson, Edward Bok, Gipsy Smith, Francis Parkman. A good book for early adolescent boys.

WEIR, L. H., *Recreation Survey of Buffalo*, conducted by Buffalo City Planning Association, Incorporated. (Published as joint enterprise of Department of Parks and Public Buildings, City Planning Committee of the

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Council, Buffalo City Planning Association, Inc., 1925, 369 pages.)

This study is so specifically a survey of the facilities for recreation of one city that its value for outsiders is somewhat limited. The survey was begun by a committee of the Social Welfare Conference of Buffalo and at their request was taken over and given expert supervision by the Buffalo City Planning Association.

Of interest to persons not concerned primarily with conditions in Buffalo are the practical suggestions for providing recreational facilities, for instance, plans for playrooms in the home, for backyard playgrounds, standards of efficiency in playground work; the exact information with comments which give a standard of comparison; and the method of handling the survey itself and of presenting material by means of spot maps.

WILLIAMS, MARK WAYNE, *The Master Song. (Doubleday, Doran, 1928, 139 pages, \$1.50.)*

Seventeen attractively written sermon essays, in which the author shows the tendencies of the times toward false judgments. The world gives so much honor to the things that do not matter, aristocracies of looks, wealth, brains, ancestry. True aristocracy is of ideals and ideas, nobility of character. There are chapters, too, on faith healing, the mood of the mob, "Heaven Closed for the Summer" and other subjects.

WOTHERSPOON, H. J., *Religious Values in the Sacraments. (Scribners, 1928, 302 pages, \$2.50.)*

"In the Sacraments we are given something which, if it is anything, is straight from God." The sacraments are Baptism and the Eucharist. In these eight lectures the author makes clear the values of fellowship realized through the sacraments, and points out that "faith, prayer, worship, can be fully realized only in fellowship." The grace of God comes to conscious fruition in human living largely through symbolism, and this implies sacraments. The book is quite scholarly and theological, but abounds in practical suggestions for religious living.

THE CHRISTIAN APPROACH TO THE JEW. A report of conferences on the subject held at Budapest and Warsaw in April, 1927. (Edinburgh House Press, London, 1927, 208 pages, \$1.50.)

To members of the Religious Education Association, who are accustomed to think of Jews as entitled to make their positive contribution to the understanding of religion, this volume will be interesting largely because of its revelation of the growth of a better spirit on the part of those who still think that Jews ought to be converted to Christianity. Every attempt is made to value the Old Testament ideals, and to build on these; but from a pedagogical point of view, it may be questioned whether the elaborate Christology which the "findings" present as the gospel for the Jew will furnish an easy approach.

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